AN

ISTORICAL RELATION

Of the Late

General Aſſembly,

Held at

EDINBURGH,

From *Octob.* 16. to *Nov.* 13. In the Year 1690.

IN A

LETTER

From a PERSON in

EDINBURGH,

To his Friend in

LONDON.

me therefore cried one thing, and ſome another; for the Aſſembly *was confuſed, and the more part knew not wherefore they were come together.* Acts 19. 32.

LICENSED *April* the 20*th.* 1691.

LONDON,
nted for *J. Hindmarſh,* at the *Golden-Ball* in *Cornhill,* near the *Royal-Exchange.* M DC XCI.

A LETTER FROM *EDINBURGH.* TO ONE in *LONDON*, &c.

SIR,

I Received yours, and do not think it ſtrange, that thoſe of *England* are ſo deſirous to know the Acts and Proceedings of our General Aſſembly in *Scotland*; for not only Curioſity but Intereſt may prompt them thereto: I will readily ſerve you in this Matter, and intended, though you had not required it, to have given you an Account of it, that you might have Occaſion of gratifying your worthy Friends and Acquaintance. It's true, I was not Eye-Witneſs of what paſt; for you know my Circumſtances would not allow that; and the Brethren (as they call themſelves) endeavoured to keep out all that were not of their own party, or who might tell Tales; forbidding the Keepers of the door to admit any without a leaden Ticket in the ſhape of a Heart, which was the Paſs given them, which was not ſo eaſily obtain'd, except for their particular Friends; and if any of the *Epiſcopal Party* were diſcovered, there was a Cry preſently, *Conformiſts are here*; and the Officers were ſent to thruſt them out. However notwithſtanding of this ſtrictneſs, there were always two or three diſcreet and intelligent Perſons of my Acquaintance preſent at

every Seſſion, from whom I have what I write to you. And I aſſure you that you may truſt the Ingenuity and Faithfulneſs of the Relation. But before I come to the Aſſembly it ſelf, there be ſome things previous to it which you ought to be informed of. A General Aſſembly in *Scotland* (you know) is much of the ſame Nature with the Convocation in *England*, or a National Council; and of no leſs Authority here: Nay, our Preſbyterians exalt the Authority of their Aſſemblies aboue that of King or Parliament; and there be ſome ſtanding Acts of their Aſſemblies againſt Acts of Parliament, and which diſcharge Obedience to them: Whereupon our Presbyterians being not content with what the Parliament had done for them, nor thinking their Authority ſufficient for ſetting up their Government; they required a General Aſſembly, by whoſe Authority (which with them is ſupreme, and next to that of Jeſus Chriſt) their Government might be firmly eſtabliſhed, and all their Actings and Proceedings ratified and approved by it. Yet they knew that a free Aſſembly of the Clergy and Laity throughout the Kingdom would rather defeat than advance their Deſigns; therefore they conſider'd how they might prevent that by ſome Method, which would exclude all who were not well affected to their Intereſt, or zealous for the Good Old Cauſe.

In order hereunto they prevailed with the Parliament, to lodge the whole Government and Management of Church Affairs in the hands of thoſe few Old Preachers who went off when Epiſcopacy was reeſtabliſhed *An.* 1661. and ſuch as ſhould be admitted and approved by them. When theſe Miniſters off the Epiſcopal Perſwaſion who had complied with the preſent Civil Government heard this, they thought themſelves injured, and therefore addreſſed to the Parliament to be admitted to a ſhare of the Government, or at leaſt not to be abſolutely ſubjected to them, who were their ſtated and profeſſed Enemies. This they claimed as due to them, not only upon the account of their being Lawful Miniſters of the Goſpel, but alſo upon the account of the publick Faith, which promiſed them Protection upon their compliance with the Civil Government: Notwithſtanding which, their Petition was diſdainfully rejected, and

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the Act continued as before, in favour only of the above-mentioned Presbyterian Preachers. By which means all the present Episcopal Clergy and such of the Laity as favoured their Interest, and had complyed with them, were rendred incapable of bearing any Office in the Kirk, and of Sitting and Voting in their Meetings. This the Episcopal Party justly complained of, and said; That though Episcopacy was abolished merely upon an unjust and false Pretence, that that Government exercised Tyranny over the Church, yet now a real Presbyterian Tyranny was established, that instead of Fourteen Bishops Sixty were set up, who would Lord it over their Brethren more imperiously than they either did or pretended to do; and that Presbyters were subjected to them who own'd themselves to be no more than Presbyters, which had no Precedent in the Catholick Church, but also they who could not be denyed to be Lawful Ministers were excluded from any share of the Discipline and Government of the Church; which was contrary to the very Principles and Tenets of the Presbyterians themselves; who make every private Minister to be invested with the Authority of ruling as well as of teaching; and who affirm it unlawful for any Minister to part with that Right; and who therefore were wont to exclaim against Bishops, because they seemed to usurp it wholly to themselves. All the Excuse made for this was, That they could no otherwise make their Government *sure*, and that the Episcopal Party deserved to be thus treated for their Apostacy, in betraying and renouncing the true Rights and Interests of the Church by complying with Episcopacy. Hence it was inferr'd that Presbyterians do juggle both with God and Man: For whereas they would have the World believe, that their Model of Government and Forms of Discipline are so much of Divine Right that they can submit to no Terms of Composition with Men about them; so when it makes for their Interest, they can without any scruple introduce essential Alterations thereof: For Parity (which they make the Institution of Christ) was now taken away, and out of the pretended exigence of the Church nine hundred Ministers were suspended from one half of that Power given them

by Chriſt, which at other times is ſaid to be ſo eſſential to them that they cannot be Miniſters of the Goſpel without it.

Shortly after the paſſing that Act of Parliament, for ſetting up the Presbyterian Government, and committing the Care and Management thereof to theſe few ſurviving Presbyterian Miniſters, who had not complied with Epiſcopacy; there was a Meeting at *Edinburgh* of Presbyterian Miniſters and Lay-Elders to adviſe about the Affairs of the Kirk, and to lay down Methods how a General Aſſembly ſhould be call'd and conſtituted; becauſe (as I have obſerved) one could not be had according to their minds, after the old manner and ſtanding Rules of General Aſſemblies. By Virtue of the Act of Parliament, none had the Right to meddle with the Government and Affairs of the Church but ſuch Miniſters as had been removed by the reſtoration of Epiſcopacy; and certainly theſe men were greatly overſeen when they parted with that Privilege, and admitted others to ſhare with them before they had ſetled the Church according to their minds: For by theſe means they were overpower'd and outvoted, and forced to yield to other things than what they firſt intended; but they were not ſenſible of this their Errour till it was paſt remedy. Firſt, the remnant of the Remonſtrator Party, who had been actually depoſed in the time of Presbytery, and ſome of them for ſcandalous and groſs Crimes, came to ſit in this Meeting; they were very active and uſeful, and therefore it was thought fit to receive them; but ſome being ſenſible of the Irregularity of admitting Perſons lying under the ſentence of Depoſition by their own Kirk, it was therefore moved that the Sentence of Depoſition might be firſt taken off: But the Debate was laid aſide and ſuppreſt, becauſe theſe men urg'd and preſſed that their Sentence of Depoſition might be declared void and null, being done *Clave errante*, by a Factious party; wherewith ſome of the old Publick Reſolutioners were pricked, and therefore proceeded to defend themſelves, and particularly one Mr. *Alexander Pitcarne* proteſted againſt their Proceedings, and threatned to print his Proteſtation, and to declare their Meeting unlawful, while ſuch incapacitated Members were allowed

to

ſit in it: But ſuch early Heats being unſeaſonable and pre-
dicial, they prevail'd with him to take up his Proteſtation
d to forbear the Publiſhing it. Into this Aſſembly alſo were
ceived all theſe younger Brethren, who had been admitted to
e Miniſtry clandeſtinely in the time of the laſt Reign, or a-
wedly and openly ſince the receiving their Indulgence from
ng *James*. Theſe were hurried on with more Fierceneſs and
al than the former, who indeed wanted not ſincerity and
ncernment enough for the Cauſe.

——— *Gelidus tardante Senectâ*
Sanguis hebet, frigentque effœtæ in corpore Vires.

The Old Men thought that they ought to rule, and bear the
eateſt Sway becauſe of their Age and Experience, and that
e Act of Parliament was eſpecially in their favours; but the
unger Brethren would not be impos'd upon, ſeeing Parity
s the Conſtitution of their Government. And it was ſaid
at one Mr. *Webſter* told Mr. *Gilbert Rule* very bluntly, that
o he was a younger Man he merited more
an he, having taken the Miniſtry upon him
the time of Perſecution, when no temporal
Intereſt did encourage him to it; whereas
e other entred into it in the time of Peace,
d deſerted it in time of Trouble.

* *Except the Contributions of the Siſters, which were ſomething to one who knew no other ways how to live.*

Mr. *Gabriel Cunningham* was choſen Moderator of this Meet-
g, which was extraordinary as to its Nature, neither was
ere a proper Name for it; For it was neither Seſſion, Pres-
tery, Provincial, nor Dioceſan Synod, nor General Aſſembly,
r Commiſſion of the Kirk, which are all the Church Judica-
res ever have been ſince the Reformation; but ever ſince it
ars the Name of the General Meeting. Here they appoint-
Miniſters for the ſeveral Corners of the Country, divided
em into Presbyteries, preſcrib'd the Rules of trying Epiſcopal
iniſters, and ordained that where the Presbytery conſiſted but
four or fewer, the next Presbytery ſhould be joyned to it,
hich yet in many places made not a competent number for ſo
eighty a buſineſs, as the examining and cenſuring Miniſters

for

for their Doctrine and Manners: For the two Presbyteries of *Hidingtoun* and *Dumbar*, where (you know) there be near thirty Parishes, consisted but of five Presbyterian Ministers. There was the like number in the Presbyteries of *Dunse* and *Churnside*, where there were about as many Parishes. In the Presbytery of *Aughterarder* there was but one Presbiterian Minister, and when the next was joyn'd to it, they made but three; so that when it was debated in the Assembly, whether one of them, towit Mr. *William Spence* (of whom you will hear more afterward) should go for *Angus*; they pleaded against his going, because that without him they could not have a *Quorum* in the Country where he then lived; and at the same time Sir *Colin Campbell* and *Ardbruchill* stood up and said, in the face of the Assembly, that for twenty Miles Westward of *Perth*, there were but two or three Ministers, meaning these of the Presbyterian Perswasion, which shews how little agreeable either their Persons or Government are to the People.

Here also they laid down the Method and Manner of constituting the next Assembly, which was to sit in *October*, *viz.* That where a Presbytery consisted of eight Ministers, they should send four Ministers and three ruling Elders to the Assembly; where they were under eight and above four, three Ministers and two ruling Elders; four should send two Ministers and one ruling Elder; and where there was but one, that one and a ruling Elder should come: By which you see that the old Method of constituting General Assemblies was quite alter'd, and that as many Parts of the Kingdom were not allowed Representatives in that Assembly, so others were not represented equally, nor could they bear a sutable Proportion therein; but the smalness of their number was admitted as a defence for this Irregularity. At this Meeting they appointed a General Fast before the sitting down of the Assembly, to be kept on Sunday the 5th. of *October*, which was the third Fast had been observed on Sundays within the space of a Year, which is neither agreeable to the Nature of the day, nor the Practice of the Primitive Times; but our Presbyteri-

ans

s are above theſe things; they have more regard to the Pra-
ice of their own Predeceſſors, than either to Reaſon or An-
quity; and you know it was the Cuſtom of the old Presby-
rians to keep all their Faſts on the Lords day: At this time al-
we had another inſtance, whereby they ſhewed themſelves
e true Sons of their Fathers, who did not confine themſelves
Matters purely Eccleſiaſtical, but who alſo were always
tching at the Power of the Magiſtrate; whoſe Privilege it
in this Kingdom to licenſe Books, and in their Licences to
ant the Monopoly of them: This Privilege was aſſumed by
e General Meeting; For they order'd an old Treatiſe of ru-
g Elders to be reprinted by the Heirs of *Andrew Anderſon*,
d diſcharged any other to meddle therewith; This is the
orm of their Licence word for word.

The General Meeting of Miniſters and Elders of this Church have appointed this Treatiſe of Ruling Elders and Deacons to be Printed by the Heirs of Andrew Anderſon *and none other. Extracted by*

JOHN SPALDING, *Clerk.*

This was a ſmall Beginning, however the Privy Council
ought fit to take notice thereof, and to give a check to theſe
ncroachments on the Civil Power, and therefore order'd the
opies to be call'd in, and the Licence to be torn away; ſo
at after the firſt day all the Copies were ſold without the
primatur; and two Friends of mine (who otherwiſe cared
t for the Book) were forced to pay a triple rate for one
ith the foremention'd Licence, which was a new Proof of
e Presbyterian Uſurpation.

After the Meeting the Brethren went home, and fell to their
ork with all their might, according to the Inſtructions given
em in their General Meeting. It was expected that they would
ſt have planted the Churches made vacant by the Council
d the Rabble, which were more than could be ſupplied by
l the Miniſters of that Perſwaſion: But they were not ſo zea-
us to plant, as to pluck up what was already planted; they

would

would not begin to build, until what was already built was overthrown to the Ground. More than a third part of the Churches in the Kingdom wanted Miniſters, and the moſt of them for more than a Year. But as if that was only a ſmall matter, it was overlooked; and all Pains and Care laid out in emptying theſe Churches where the Epiſcopal Miniſters continued to preach. Their beloved *Weſt* was deſtitute of Miniſters, the Churches there and in *Galloway* were almoſt all ſhut up. So that when the Aſſembly met, two Miniſters declared before them, that where they liv'd there was not ſo much as the face of a Church, there being no Miniſters but themſelves and one other: Yet none were ſent thither, but they ſhew'd greater Inclination to ſeat themſelves in the *Lothians* and *South*, which is indeed a better Country, but where there was leſs room for them, and where they were not ſo acceptable to the People. Many were indeed aſtoniſhed at this, nor could they either juſtify it, or well underſtand the Politick thereof. Strange! there were already more Churches vacant, than there were Presbyterian Miniſters to put in them, and yet ſo many more were aimed at, and coveted. It was ſad and lamentable to ſee ſo many deſolate Congregations in all parts of the Land, ſuch Multitudes of People without the Goſpel, and without the direction of Paſtors, and yet they would endeavour to deprive them of this Bleſſing, who by the good Providence of God had it ſtill continued with them. However they did this either to force the People to joyn with them when none other could be had, or being conſcious of their own Ignorance and Inability, they thought it neither fit, nor their Intereſt to tolerate them who were more judicious, and who would accuſtom the People to Senſe and ſolid Diſcourſes, which held forth the true Nature and Deſign of the Goſpel, and which armed People againſt fanatical Deluſions.

When ſome were ask'd why they ſtudied to caſt out all the Epiſcopal Clergy, ſeeing they could not yet ſupply their Churches, and why they would preach in a Meeting-houſe, where there was an Epiſcopal Miniſter unblameable in his Life and Doctrine, and draw the people from him, rather than go

another Pariſh which wanted a Paſtor altogether. It was an-
vered, That there was leſs prejudice both to Church and Peo-
le by the want of Preaching, than by the Preaching of Men of
piſcopal Principles and Perſuaſions: And Mr. *Frazer* of *Bray*
id in a Sermon before the Parliament, That it was better that
e Temple of the Lord, did lie ſometime unbuilt and unre-
ir'd, than be rear'd up by *Gibeonites* and *Samaritans*. But to
turn, Nothing came before the *Presbyteries*, except Citations
d Libels againſt Epiſcopal Miniſters, and to make the greater
ſpatch, they ſat every Week. The *Presbyteries* were a perfect
quiſition, who ſent out Spies to inform them not only of the
blick Sermons and open Practices of the Epiſcopal Clergy, but
ſo what they ſpoke and did in private; Neither did they
arch only into their preſent behaviour, but alſo they made
quiry into the former Actions of their Lives, and if they up-
diligent ſearch made any diſcovery of any little Blemiſh or
ilure, though before forgotten, it was made a part of their
dictment. Mr. *C.* an old Man of eighty years at *Lady-Kirk*,
s libell'd among other things for Drunkenneſs, alledging an
ſtance fifteen or ſixteen Years ago, who as he prov'd the al-
dg'd Inſtance to be falſe, ſo he ſaid very well, that ſeeing a
ter Inſtance could not be produc'd, it did appear, that he
s neither ſcandalouſly Drunken, nor guilty of the Habit
ereof. There was a form'd Deſign of diſgracing the Epiſco-
l Clergy, and of rendring them infamous for Immorality;
t it will be much for their advantage, that after earneſt de-
es and endeavours to blacken them, there was little or no-
ng made out againſt them; When any real Scandals were
nd, they were loudly talked of, and publickly proclaim'd,
d laid to the charge of the whole Party, as if it were a mat-
extraordinary to find ſome unworthy perſons among nine
ndred or a thouſand: The leaſt defects of Behaviour were
ghtened and aggravated as if they had been groſs Crimes,
d what was no fault was made one by a perverſe and ſiniſter
erpretation and uncharitable Conſtruction. When more
nous Crimes were wanting, the Libels were ſtuff'd and
ell'd with Articles, which of themſelves amounted to nothing;

but accumulated together, were by them look'd upon and ſuſtained as amounting to a great guilt. And when nothing could be deviſed againſt the Miniſter himſelf, he was accuſed for his Elders and Pariſhioners, if they could be tax'd for any real or apparent Crimes; For then it was ſaid, that he prophaned the *Holy Ordinance* of the *Lords Supper*, becauſe he was aſſiſted by ſuch Elders, in the Adminiſtration of it; and that he admitted ſuch perſons, whereas yet neither the one nor the other were under Church Cenſure or legal Conviction. The Libels were generally ſo frivolous and impertinent that they ought to have been rejected with Scorn; but whatever was offered by the Bygots was admitted, and all care and caution us'd not to diſcourage them. The great Scandals of Mr. *Couper and Mr.* Graham *Miniſters at* Dumfermline *were the admitting Perſons promiſcuouſly to the Sacrament; the profaning the* Lords Day *in ſuffering people to bring in Kail, and fan Barly for the Pot that day; and by allowing their Children to play with others*, though they were very much under that age, which even in the opinion of *Jewiſh* Doctors was obliged to the ſtrict obſervation of the Sabbaoth. Another Miniſter was deſign'd to be libelled *for plucking a few Peaſe on Sunday*; but that being ſo parallel to the caſe of the Diſciples, which our Saviour defended, it was not permitted to be made uſe of. One was accuſed *becauſe he ſometimes Whiſtled*; And another *becauſe one time playing at Bowls, he broke an innocent Jeſt*, which none could have conſtrued Prophane, but they who were impure.

If any had at any time publickly or privately expreſs'd any Zeal for Epiſcopacy, or reflected on the Covenant, and the Principles and Practices of the *Presbyterians*, who now always aſſume the names of the *Godly*, and the *peculiar people of God*, or if it could have been alledged, that they had any ways, tho never ſo indirectly, or even in obedience to the Magiſtrate, been the occaſion of any trouble or uneaſineſs to them, this was never omitted; but was ſure to be made a main Article of their Libel. Thus Mr. *Crawford* (the old Gentleman mentioned before) was accuſed for calling the Covenant *a Band of Rebellion.*

on. Mr. *Heriot*, Miniſter at *Dalkeith* was libelled, as calling *Monmouth* and *Argyle* Rebels and Traitors, becauſe he read the Proclamation ſet forth againſt them, and which was appointed to be read in Churches * by the King and Council. And a certain Great Man was ſo picqu'd at him upon this account, that he would neither hear his Defences againſt the other Articles of the Libel, nor yet interpoſe his Authority (which was then the higheſt in the State) for keeping him in the Exerciſe of his Miniſtry, though it was deſired by the Generality, and the beſt of his Pariſh. Mr. *Wood* of *Dumbar* was charged in his Libel with Cruelty, and a perſecuting Spirit, becauſe he perſuaded a Friend of his to put away a Servant who would not keep the Church, and thereby made both her ſelf and her Miſtreſs liable to the Law: He was alſo accuſed for ſaying to one who expreſt his fears, as if the Liturgy of the Church of *England* would be introduced among them, *God ſend us no worſe*; and that he had never expreſt his thankfulneſs to God, for the deliverance of the Land from *Popery* and *Prelacy*. To the firſt he reply'd, That he was indeed ſorry if any ſuch Expreſſion had dropt from him, becauſe he was ſenſible it was too mean for ſo great and ſo glorious a Church as that of *England*: To the other he ſaid, That he thanked God heartily for any deliverance that the Land had from Popery, but he could not do ſo for the overthrow of *Prelacy*, unleſs he either acted the Hypocrite, or was convinced that *Presbytery* was the greater Bleſſing, and the more Ancient and Apoſtolical Government; which he never yet ſaw made out. Mr. *Graham* (whom I mentioned before) had in his Libel imputed to him, the taking the Oaths of Allegiance and Canonical Obedience, which, they ſaid, ſhewed him incorrigibly Epiſcopal. Mr. *Cowper* had added to his Libel his taking the Oath of the *Teſt*. Mr. *Johnſtone* of *Salin* was accuſed for being too much affected to the Epiſcopal Government, and for recommending ſuperſtitious and erroneous Books to the people, as they were pleas'd to call the *Whole Duty Man*, which was expreſly mentioned. Another Mr. *Johnſtone* Miniſter of *Burnt Iſland* was libell'd, for converſing with ſome perſons whom they alledg'd to be no Friends to

* *At the end of this Letter*, vid. *Information given in by Mr.* Heriot *to the Privy Council.*

the Government either of Church, or State; and for using the Doxology, *&c.* which, *&c.* could only refer to the Creed and Lords Prayer. The Minister of *Abbots-Hall* was accused for neglecting the Catechism of the *Westminster Divines*, and using that which was first set forth by the Synod of *Edinburgh*, and afterwards enlarged by the Reverend and pious Bishop *Scowgal*: The Catechism (I must tell you) is as well as the *Whole Duty of Man* much spoken against, and severely condemn'd as erroneous; but what are the particular Errours of it which make it so dangerous, I could never learn, nor do I believe you could gueſs them, except they were told you.

By these Instances you may understand the Nature of our *Presbyterian Libels*; I forbear to give you more, because I suppose there will be a Collection of them published: But you must know that they would never give any of the Episcopal Clergy the title of *Minister*, but only that of *Incumbent*. Mr. *Graham* complain'd of this, and demanded a Reason, who was told by way of Answer by one that preach'd at *Innerkeithing* that there were no true Ministers but *Presbyterian* Ministers; And as they denied them the Title of *Ministers*; so to take away their right to their respective Parishes, one Article of their Libel was, Their entring by Presentation from a Patron, and by Ordination, Collation, and Institution of the Bishop, contrary to the Word of God; The Constitution of this Church, Acts of Assemblies, and the Lands solemn Engagements. When the leading Men of that Party were upbraided for making Episcopal Ordination a ground of a Libel; They excus'd themselves and laid the blame of it upon the people; but in this they shewed their Hypocrisie and deceitful Dealing. For it was well known that the *Presbyterian* Ministers were always consulted in the forming of the Libels, and many of them were drawn up by themselves, and that all them were every where of the same strain, which makes it evident that it was a concerted business among them, to beget in the peoples minds an aversion to Episcopal Ministers, as not true Ministers, nor entring in at the right door; though they were also careful to foist in some other thing to excuse their Censures with the more judicious, who could not be so easily deluded and imposed upon.

As

As the Articles of the Libels were for the moſt part frivolous impertinent, ſo the manner of their proceſs was neither le- nor reaſonable; for ſeldom did they let the Miniſter accu- know his Accuſer, and ſo he might have been made a Wit- s againſt him, which is contrary to the Laws of all Nations: ide, they always received the Libel, and ſuſtained the vali- y of it, before he was heard, and not regarding what De- ces might be opponed, cauſed him to be cited to hear and himſelf depoſed: Nor was he ſuffered to be preſent at the mination of the Witneſſes; but in many places, if not every- ere, the Witneſſes were allowed to be preſent all together, en they gave in their Evidence: By the Civil and Canon w, and the reaſonable practiſe of all Nations, they who bear ted, Malice, or have diſcovered any Prejudice againſt the uſed, cannot witneſs in Judgment againſt him; but this was olly neglected and paſt by, and the moſt avowed, profeſt, open Enemies received as Witneſſes, and ſuch alſo allowed ſit as Judges. Thus Mr. *Calderwood* a profeſt, and bitter E- ny of Mr. *Heriot* Miniſter of *Dalkeith*, who was the chief if the only Informer againſt him, ſat and judged him in the *esbytery* in the quality of a Ruling Elder; And when the ſaid r. *Heriot* deſired that he might be removed, it was utterly re- ſed him. So when Mr. *George Purves* Miniſter at *Glencorſe* peared before the ſame *Presbytery* at *Dalkeith*, he objected a- inſt ſome of the Witneſſes as carrying Heart-Malice and ill ill towards him; they having ſometime before aſſaulted him the Pulpit with Swords and Staves, and taking him by the roat, had gone near to have ſtrangled him, if he had not got eſent Relief; therefore (ſaid he) they ought not to be allow- as Witneſſes againſt me, for they that did ſo, what will they t do to procure my ruin? Upon which the very Reverend d Worthy *Matthew Selkirk*, who is now ſetled Miniſter at *ighton*, roſe up and ſpoke to the Moderator; *That if theſe Men d done ſo out of Malice and perſonal Prejudice, they ought not be received as Witneſſes; but if they had done it for the Glory God, he ſaw no reaſon why they might not be admitted.* If one rt of the Depoſition ſeemed to prove the Libel, or any Ar-

ticle

ticle of it, though the other did exculpate the Miniſter or extenuate his fault, the firſt was marked, and the other left out; So I was told of one who is ſince dead, who was accuſed for ſaying, that *Women wanted Souls*; The Witneſs declar'd he had heard him ſay ſo, but that he only deliver'd as the Opinion of another, and yet upon this the Article was look'd upon as proved: When the Witneſſes cleared the Miniſter or aſſerted his Innocence, they were diſmiſs'd as knowing nothing of the Matter; but ſuch were greatly encouraged and cheriſhed as ſhewed themſelves earneſt and forward to diveſt him of the Character of a faithful, pious and upright Paſtor: And when they paſſed the Sentence of Suſpenſion or Depoſition againſt any, at the intimation of it, from the Pulpit in his own Church, the whole Libel was read, though ſeveral of the Articles were ſo frivolous and trivial as not cenſurable by Law, and others of them that contained Matter of Scandal were no way proved.

As for the Epiſcopal Clergy, ſome of them diſown'd their Authority, and would not appear; Others appeared, and gave in their Defences; and ſome perceiving the Partiality of the particular *Presbyteries* appeal'd to the next General Aſſembly, hoping to meet with greater Moderation there, or at leaſt that before that time the Civil Government would put a ſtop to theſe rigid and unreaſonable proceedings. Thus matters went till the ſitting of the Aſſembly, and by theſe proceedings the *Presbyterians* not only encreas'd the prejudices of thoſe who differed from them, but they alſo diſguſted many of their Friends. The *Presbyterians* you know were much inferiour to the Epiſcopal Party in number, quality, learning or good Senſe; and I aſſure you, that now they have loſt much even of that Intereſt which they had in this Nation, many who thought well of them while they were kept under, are now aſhamed of them, and have deſerted them: I am told that many (even in the *Weſt*) abominate them: It is moſt certain that in other places of the Kingdom, they are fear'd and dreaded as a Plague to Mankind, juſt as the *Jeſuits* are.

When the time of the Aſſembly drew near, the ſeveral Presbyteries ſet about the chuſing Commiſſioners for it, and things

ngs were ſo laid, that the moſt bigotted and hot-headed re generally choſen, and thoſe of a more moderate Temper by. If there had been any reſpect to the qualifications of n, none in that part of the Country he lived in would have n preferr'd to Honeſt Dr. *Hardy*; but becauſe heretofore he d kept correſpondence with the Epiſcopal Party, and ſtill eſt Moderation towards them, he was excluded. In like man- Mr. *Alexander Pitcairn* of *Dron* was put by, becauſe of his riage at the laſt General Meeting, though he is ſaid to have re Learning than the moſt of them; and there were but ee others in the Presbytery with him, and none of them, of eſe old men to whom the Government of the Church was truſted by the late Act of Parliament: He indeed came to Aſſembly, ſat in it, and interpoſed his Judgment, but was Member of it, and ſo conſequently had no Vote. When theſe eaſures were perceived, it was concluded, That Mr. *George mpbel* ſhould be alſo ſhuffled out of the Aſſembly; but that ould have made their deſigns too apparent, there being none of Presbytery whom they could bring in Competition with him, alſo they had not much reaſon to fear any Oppoſition from n becauſe of his modeſty and quietneſs, which makes him erſe to Conteſts and Jangling. He hath indeed the Chara- r of a learned, good, and diſcreet Man; and by his Modera- n at firſt he did very much diſpleaſe his Brethren, which (as m informed, but am loth to believe) hath obliged him for moving their Jealouſies to expreſs himſelf of late more ſever- againſt the Epiſcopal Party than he us'd to do formerly. As Lay-Commiſſioners, ſuch were pick'd out as either were oſt bygottedly affected to their Intereſts, or whom they de- d and deſign'd to make faſt Friends to their Party. In the esbytery of *Churnſide* the *Laird* of—was choſen, and in *Dunſe* e Competition lay betwixt the *Laird* of *Lanton* and *M.* the t was like to have carried it, but ſome one ſuggeſted to the oderator, that it would very much reflect upon them to have th the Commiſſioners for the *Merſe* ſtain'd with the *Scandal Adultery*; upon which the Commiſſion was giv'n to *Lanton*, d the other was put by, whom yet they would fain have

obliged,

obliged, he being one who has at preſent a conſiderable place in the Kingdom.

The *King* you know ought to have a Commiſſioner at every Aſſembly, to ſee that Affairs of State be not medled with by the Brethren, who indeed ſtill retain the ſtrong Inclinations, which they as well as the Church of *Rome* have always ſhewed to meddle with them, pretending they only do this in *ordine ad ſpiritualia*. Every one look'd that the Earl of *Crawford* ſhould have been the perſon, whom the King ſhould have honoured with that Employment, and his Lordſhip himſelf rejoyced in expectation of it: But (to the ſurprizal of all) ſome few days before the Aſſembly ſat, a Commiſſion came down for My Lord *Carmichael*, which made the zealous Brethren hang down their Ears: And My Lord *Crawford* gave an Indication of his ſecret Grudg at the diſappointment, by his entertaining every body who came to ſee him with Proteſtations, that he did not deſire it, and with Reaſons and Excuſes why he would not have accepted of it, if it had been offered to him: But we may juſtly ſuſpect that his Lordſhip would not have refuſed it, ſeeing he frequented the Aſſembly, and officiouſly meddled in all the Concerns of it, even before he was made a Member; and upon *Carmichael*'s advancement, there were Letters immediately diſpatched to procure a Commiſſion for his Lordſhip from ſome Burgh or other, becauſe a Commiſſion from a Presbytery had been neglected, upon an expectation that his Lordſhip ſhould have repreſented the *King* himſelf in the Aſſembly: His Lordſhip was ſo humble, that having miſs'd of the higheſt Station, he would rather ſerve in the meaneſt, than not have an hand in advancing the good Cauſe; or be deprived of the occaſion of perfecting what he had ſo zealouſly begun: He had indeed merited the higheſt Honour in the Kirk, but all except the very Bygots of that ſide approved the *King*'s Choice as beſt and wiſeſt for himſelf, and the Intereſt of the State. For My Lord *Carmichael* was look'd upon as a Man of good Senſe, and he had lately giv'n proofs of his Diſcretion and moderate Temper, at the Viſitation of the Colledg of *Glaſgow*; whereas My Lord *Crawford* kept within no bounds of Moderation at the

Viſitation

Viſitation of the Univerſity of S. *Andrews*, and was much ta-
ken notice of for his rough Uſage of the Maſters, particular-
y the Reverend old Dr. *Weemſe* Dean of S. *Andrewes*, and
Principle of S. *Leonard's* College, who had been a Maſter in
he ſaid Univerſity for the ſpace of 45 years, under whom
My Lord *Crawford* ſtudied Philoſophy, and to whom he was
hen particularly obliged; the Dr. had alſo been a zealous
Aſſertor of the Proteſtant Religion, and deſign'd to have made
he Univerſity his Heir; notwithſtanding all which, My Lord
would not ſuffer him to have the favour of a Seat, when he
ttended that Viſitation, and when the honeſt Gentleman's
ge and Infirmity obliged him to reſt himſelf on the ſtep of
Stair in the room, becauſe other Conveniency was deny'd
im; his Lordſhip ſent an Officer and raiſed him; ſuch Rough-
eſs and Incivility you may think incredible, but I had it from
he old Gentleman himſelf; of the which, with all other Parti-
ulars of that Viſitation, as alſo of the Viſitation of the other
Colleges, I am told that the World may expect a full Account.
ut to return from whence my reſpect to my Lord *Crawford*
rried me.

All the Members of the Aſſembly being duly couven'd on
he appointed day, *viz.* the 16th. of *October*, they went to the
igh Church where Mr. *Gabriel Cunninghame* Moderator *of the*
ſt General Meeting did preach on S. *John* 2. 17. *And his Diſ-*
ples remembred that it was written, the Zeal of thine Houſe hath
ten me up. In which the old man gave a greater Proof of his
lemory than his Judgment, for the ſame Sermon had been
reach'd on the ſame Text by Mr. *Oliver Bowlis*, *an.* 1643. be-
re the Lords and Commons aſſembled in Parliament at *Lond.*
have ſeen the printed Sermon compared with the Notes of
hat was preach'd, and I aſſure you Mr. *Gabriel* made an ex-
ct Repetition, and followed his Authour *verbatim* ſo far as
as fit for his purpoſe, only he left out ſome things in the
loſe of Mr. *Bowlis's* Sermon, and added ſome bitter Reflecti-
ns on the Epiſcopal Party.

There was a Parallel carried on betwixt Presbytery and
at Miracle of our Saviour in whipping the Buyers and Sel-

lers out of the Temple; the ſetting up Presbytery at this time was compared to the Work of the Reformation, and was made a more wonderful and *ſignal Act of Providence.* The Epiſcopal Party were called *formal and nominal Proteſtants, who profeſſing to retain the Fundamentals, did pervert and corrupt the very Doctrine and all the Ordinances of Jeſus Chriſt.* The Presbyterians you know can never have their fill of Preaching, and therefore a ſingle Sermon was not thought ſufficient to open their Aſſembly, but they returned in the Afternoon, where Mr. *Patrick Simſon* preached, on 3. *Zach.* 7. *Thus ſaith the Lord of Hoſts, if thou wilt walk in my Ways, and if thou wilt keep my Charge, then thou ſhalt alſo judg my Houſe, and ſhalt alſo keep my Courts, and I will give the Places to walk among theſe that ſtand by.* When his Matter and Expreſſion were conſidered, no body thought his Sermon was borrowed as that in the forenoon had been, for it was Presbyterian Stuff courſe enough. He aſcribed to their Meeting a Supremacy abſolute and immediate next under Chriſt.

After both Sermons they went to the Place appointed for the Aſſembly; Mr. *Gabriel Cunninghame* opened the Meeting with a Prayer, after which he made a Complement to the King's Commiſſioner, and deſired that his Commiſſion might be ſeen and read. The Commiſſioner having produc'd his Commiſſion, he deſired that every one might alſo ſhew theirs; which occaſioned a confuſed Jangling for ſome time. The next thing they fell upon was the chuſing of the Moderator, for Mr. *Gabriel* could no longer preſide, it being againſt their Principles to allow a conſtant Moderator. For Perſons were in Nomination, the firſt was Mr. *George Campbel* Miniſter at *Drumfries*, whoſe Character I have given you before; the next was Mr. *Gilbert Rule*, who formerly paſs'd under the name of Dr. *Rule* becauſe of his practiſing Medicine; he ſat in the Aſembly as Commiſſioner from the Colledg at *Edinburgh*, where he was lately inſtalled Principal, in the room of the reverend and learned Dr. *Monro.* In the laſt times of Presbytery he was an Independent, but now he ſeems to own no ſuch thing, but preſſeth the Presbyterian Government as of Divine Inſtitution:

ion: He is of great Authority among his Party, and is reckoned by them a learned and judicious man; but firſt he ſeems not to have the Latine Tongue, for he oft woundeth *Priſcian*, and hath ſo little Command of that Language, that he dare not extend his Prayers before the Students above two or three Sentences, which when obſerved made one wiſh that all the Presbyterians were obliged to pray in Latin, and then they would not be ſo tedious, nor vent ſo much Nonſenſe in their Prayers, as moſt of them now uſe to do: Again, the things he hath publiſhed diſcover no ſmall Ignorance; witneſs, his *ſilly Gloſs on that Expreſſion of S.* Jerome; *Quid facit Epiſcopus, exceptâ Ordinatione, quod Presbyter non faciat*: Where he maketh *Ordinatio* to be the ordering of the Meetings of the Clergy. * He alſo publiſhed a Pamphlet, wherein he repreſented the Principles and Practices of Presbyterians; which is a very weak and empty Paper full of Contradictions, wherein the Scripture is groſly* wreſted, and wherein ſeveral things are obtruded as certain and of great Importance, which have no Foundation either in Scripture, Reaſon, or Antiquity. As by this it appears that his Learning is not great, though he hath had the Boldneſs to enter the liſts with Dr. *Stillingfleet*, ſo he hath often in his Sermons vented himſelf bitterly againſt the Epiſcopal Party.

* *This Expoſition of the Fathers Words you may find in the* 169 p. *of his pretended Anſwer to Dr.* Stillingfleet's *Unreaſonableneſs of Separation.*

A third Perſon was Mr. *Meldrum* once Miniſter at *Aberdeen*, but who hath preach'd at a Meeting-Houſe in the *Weſt* ever ſince the Indulgence granted by King *James*. He indeed entred the Miniſtry in times of Presbytery, but he alſo complied with Epiſcopacy when it was reſtored. He at firſt together with Mr. *John Menzies* Profeſſor of Divinity at *Aberdeen*, did heſitate upon the Oath of Canonical Obedience; which *Biſhop Mitchel* of *Aberdeen* would by no means allow; ſo that they both ran a riſque of being depriv'd. But afterwards upon a Conference at S. *Andrews* with the Archbiſhop of that See, who it ſeems dealt ſomewhat ſmoothly with them, they both ſubſcribed the Oath of Canonical Obedience, and were ſent

back to the Biſhop of *Aberdeen* with recommendatory Letters from the Primate; upon which they were admitted to their Places, which the one kept till his Death, and the other till the Oath of the Teſt. I am told that Mr. *Meldrum* denies the matter of Fact, and will not acknowledg that ever he took the Oath of Canonical Obedience, but the thing is too notorious to be denyed; for as the Primate of S. *Andrews* aſſur'd the Biſhop of *Aberdeen* of it by a Letter under his hand, of which Mr. *Meldrum* himſelf was the Bearer; ſo the Biſhop of *Aberdeen* to make their Compliance as publick and exemplary as he thought their demurring and refuſal had been ſcandalous, before he remitted them to the Exerciſe of their Miniſtry, cauſed a publick Intimation of their Subſcription to be made in the old Church of new *Aberdeen*, which Intimation was made by Dr. *Keith* afterwards Profeſſor of Divinity at *Edinburgh*, which certainly would not have been done, if the matter of Fact had not been certain: Eſpecially if it be conſider'd that they themſelves, tho preſent, did not offer to contradict it. When this rigorous Proceeding of the Biſhops againſt them was in ordinary Diſcourſe complained of, he defended himſelf by an *old Scotch Proverb*, which is, *That a fidging Mare ſhould be well girded*: And it has been told me the Subſcriptions both of Mr. *Menzies* and Mr. *Meldrum* are ſtill extant. However Mr. *Meldrum* payed true Canonical Obedience, as much as any other Miniſter, to the Biſhop of *Aberdeen*, and lived in particular Friendſhip with Biſhop *Scowgal*, who ſucceeded in that See: he frequented the Presbyteries and Synods, ſubmitted to their Acts, and aſſiſted ſeveral times when the Biſhop ordained, and ſo far deſerted the Principles of the Covenant and our *Scottiſh Presbiteryans*, that he ſwore and ſubſcribed the Declaration, when he was admitted Rector of the *Mariſhal* College of *Aberdeen*. It cannot be denied but that he carried himſelf well, and gained the good Opinion of all, while he kept his Place, and even after he had left it for not taking the Teſt, he did not deſert the Church, nor renounce Communion with the Epiſcopal Party, until the time that King *James* diſcharged the taking of Oaths, and ſuſpend-

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the Laws which enacted them, and then becauſe he was permitted to return to the Exerciſe of his Miniſtry at *Aber-*, tho he was allowed to go any where elſe, he became ſo qu'd and offended at the Biſhops, whom he apprehended re the Cauſe thereof, that he preſently ſtruck in with the esbyterians, and either to make his Change appear the more cere, or becauſe he had really alter'd his Judgment and the inciples he formerly profeſs'd, he hath broke of all correndence with the Epiſcopal Party, though ſome of them were moſt intimate Acquaintance, and as Occaſion offer'd vent himſelf as bitterly and ſeverely againſt them, as any Presterian whatſoever. And when he was laſt at *Aberdeen*, tho was kindly and civilly invited by his old Colleagues to e their Pulpit, yet he would never preach for them, nor much as hear them; but choſe rather to go preach in the eeting-Houſe, where he exhorted the People to Thankfuls for the deliverance of the Land from Prelacy, and to be neſt in their Prayers that it might never return again. In we have an apparent Inſtance, how great a Temptation en to a judicious Man Picque and Intereſt and Popularity oftentimes prove. At firſt he pretended that he would y attempt to reclaim the deluded People of the *Weſt* from ir Errors and Extravagancies, who (he ſaid) had been loſt want of good and knowing Miniſters amongſt them; but vas plainly foretold by a Perſon of Quality and great Worth, t it would appear he could not work upon them, but that y would inſnare him, and bring him over to all their Fooles.

The fourth and laſt Perſon was one Mr. *Hugh Kennedy*, who nſually called Father *Kennedy* by the Phanaticks here, and others *Bitter Beard*: he is of a little Stature, but ſuch a as has made a great Buſtle in his time; he was a Ringder of the Remonſtrator-Party, and with the *Scottiſh* Ar at *Newcaſtle*, when they delivered up King *Charles* I. and reved a part of the Price of his Blood, as is commonly reted ſix thouſand Marks. In the Year 1660 he was depoby a Synod of Presbyterians for ſeveral Crimes; eſpecial-

ly

ly for being a Firebrand among his Brethren, and for a Book entituled *The Cauſes of Gods Wrath upon* Scotland, which Sentence of Depoſition was never taken off, till the laſt day but one of this Aſſembly, as you ſhall hear afterwards.

Theſe were the four Perſons nominated to preſide in the Aſſembly; when it came to the Vote, Mr. *Gilbert Rule* had four or five; Mr. *Geo. Meldrum* one; Mr. *George Campbel* forty eight; but the moſt were in favour of Mr. *Hugh Kennedy*, and ſo the Chair was aſſign'd to him, who came ſhort of the reſt in Learning, yet ſurpaſſed them in Subtilty and Malice. Having choſen a Moderator, the next thing requiſite was a Clerk, they appointed Mr. *John Spalding*, who had been Clerk to the General Meeting, to officiate in the interim till they ſhould chuſe one, but he continued all the time of the Aſſembly, for there were ſo many Competitors for the Clerkſhip, and each of them had ſuch Intereſt by their Friends in the Aſſembly, that they durſt never put it to the hazard of a Vote, for fear of dividing the Aſſembly; the Competitors were as we heard, *Merſington*, *Corſrigge*, two Lords of the Seſſion; *Park Hay*, the famous *James Stewart*, and one *Kerr*.

In this Aſſembly there was an hundred and eighty Perſons, Clergy and Laity. There were no Commiſſioners from the Shires of *Angus*, *Merns*, *Aberdeen*, or any of the more Northern Parts of the Kingdom; and even ſeveral Places on the North ſide of *Tay* had none; only here and there in a Corner, where the Presbyterians had ſeated themſelves, and aſſumed the name of a Presbytery, there were one or two choſen and Commiſſionated to repreſent them in the Aſſembly. None of the Univerſities or Colleges had any Repreſentatives there, ſave that of *Edinburgh*, whom Mr. *Gilbert Rule* repreſented; ſo that this was no more a General Aſſembly of the Church of *Scotland*, than that of *Trent* can be called a General Council of the Catholick Church; nor did any other Spirit rule in the one than what prevailed in the other, I mean a Spirit of Faction, Intereſt and Prejudice, as will appear by the Conſideration of their Proceedings, though there were Prayers enough put up for another Spirit, if they had been diſpoſed for it.

The

The Presbyterians of *Scotland* have always conteſted with
ngs about the *Power of calling, adjourning and diſſolving Aſ-*
blies. They pretend to an intrinſick Power in themſelves
this matter, to which (as Mr. *Rule* ſays in his Repreſenta-
n, *&c.*) that of the Magiſtrate is cumulative, and not pri-
tive. The adjuſting of this Matter therefore was the firſt
fficulty brought before the Moderator, and no ſmall Tryal
his Skill; for as in the one hand they had all the Reaſons
he World to complement and gratify the King; ſo on the
er it is well known the Presbyterians are very tenacious
their pretended Rights, and very jealous of Encroachments
on them, which makes them cautious of giving Precedents.
w this Difficulty he reſolved thus, he ſuffered the Com-
ſſioner to appoint the time of their Meeting, and without
ing notice of what the Commiſſioner had done, he himſelf
journed them to the ſame time; ſometimes alſo to comple-
nt the Commiſſioner he would ſo cunningly ſmooth the
ſineſs, as when he had reſolved upon the time of their Meet-
, he would firſt ask the Commiſſioner if his Grace could
end them at ſuch a time, and then adjourn to the ſaid time;
they always agreed about the time of their Meetings, and
this means the Debate betwixt them and the King was wa-
d, and never decided. There happened a pleaſant Paſſage
this Purpoſe, which I muſt not omit; Mr. *Gabr. Cunning-*
ne preſiding one day in the abſence of the ordinary Mode-
or, he asked the Commiſſioner what ſhould be the next
e of their Meeting; but whether it was out of Forgetfulneſs
t he did ſo or not, he corrected himſelf in his Prayer. For
began with an acknowledgment of *Chriſt Jeſus being ſupreme*
ad and Governour of the Church, and then ſaid theſe Words,
u knoweſt, O Lord, that when we own any other, it is only
Decency ſake.

The next day they met, and only heard the King's Letter
d, and appointed ſome Perſons to draw up an Anſwer. We
ected to have ſeen both in Print, as is uſual, but neither
them has been as yet publiſhed, becauſe, as is ſuppoſed,
re was ſomething in the King's Letter a little checking,

which

which they would not have every one to know, *viz.* That *he favoured their Government, becauſe he was made to underſtand it was moſt agreeable to the Inclinations of the People; that he would have them very moderate in their Proceedings, and do nothing which might diſpleaſe their neighbour Church:* This laſt did not go down well with them, for it troubled them to be made in any ways accountable to a Church, which in all their Diſcourſes they exclaimed againſt as *ſuperſtitious* and *idolatrous*, and into which they are deſigning to introduce their glorious Reformation. Neither was the firſt very acceptable, for if the Inclinations of the People were the Motive of ſetting up Presbyterian Government, when it ſhould (as it very eaſily might) be repreſented, that the Inclinations of the People were againſt Presbytery, and the Spirit and practice Pof the preſent Presbyterians, his Majeſty might be moved to remove this, and ſet up another Government. Therefore in their Anſwer they aſſerted that their Government was not only ſuteable to the Inclinations of the People, but alſo moſt agreeable to the Word of *God*, and that this might not be looked upon merely as the Flouriſh of an Epiſtle, they deſign'd to back it with the Authority of an Act; which ſhould declare their Government both of Divine Right, and alſo the true Legal Government of this Church, which they pretended had never ſuffered any Alteration, except in time of Uſurpation, Tyranny and great Oppreſſion. But the Commiſſioner apprehending the Conſequences of ſuch an Act, thought it not fit to let the ſame paſs, without Advice from Court; and therefore deſired a Copy of it to ſend to the King his Maſter, who it ſeems did not approve of it: For it never more appeared here, at which the Brethren have not a little murmured. And if it had paſſed, as it would not have contributed much to the Eſtabliſhment of their Government, it being the Act of ſo inconſiderable an Aſſembly; ſo it would only have diſcovered their Ignorance, Falſhood and Impudence: For it is clear from our Hiſtories (as was declared in a late Diſcourſe) that Presbytery heretofore was never ſetled but in times of Rebellion; and what Enemies our *Scottiſh* Presbyterians have been always

to

Kings, and how much they were wont to encourage Re-
lion King *James* VI. has from his Experience fully and plain-
declared, in his *Baſilicon Doron*, where he cautions his Son
inſt them as the moſt barbarous, treacherous and perfidi-
ſort of People, who are leſs to be truſted than the thieving
rderers, or the wildeſt uncivilized *Highlanders*. The Argu-
nt alſo, which Sir *James Montgomery* of *Skelmorly* uſed for
esbytery in the Parliament, ſhews how much it favours Mo-
rchy and Kingly Power, which was this, That it was the
oples only Security againſt the Encroachment of Kings, and
roper Curb to reſtrain their Inſolence and Extravagancy;
d indeed when they are encouraged, they ſo reſtrain them
to make them ſignify nothing, as appears by their Behavi-
r to King *James* VI. before he went to *England*, and what
y did to King *Charles* I. whom they perſecuted and
rſued to Death. As to the Moderation which his Maje-
required of them, they promiſed *with a ſolemn Atteſta-
n, that they would ſhew all the Moderation that his Majeſty
ld expect*; which when conſidered was not a very great
ligation on them; for if the King underſtand them aright,
Expectation will be very ſmall, Moderation being very
ely to be found among Presbyterians.

It being an old Cuſtom of general Aſſemblies to eaſe the
niſters of the Place where they meet from preaching, they
lered this day who ſhould preach the following *Sunday*,
l when they were appointing Preachers for the reſt of the
urches and Meeting-Houſes in *Edinburgh*, one † ſtood up, and ſaid; It was fit to ſend Miniſters to Conformiſts Kirks too: But the Moderator perceiving Commiſſioner diſpleaſed at the Propoſal, replyed; *That ſought none of their Help, and they ſhould get as little.* The t that preached in the High Church before the Commiſſi-
r, was Mr. *Geo. Meldrum*, whoſe Text was *Philip.* 4. Ver. The Sermon was framed to pleaſe the various Humours Men, and to recommend himſelf to Perſons of different mpers, for the general Drift of it ſeemed to be for Mode-
ion, which both the Court and all good diſcreet People

† *Coltneſs.*

called for; yet he caution'd it with such Restrictions and Exceptions as that he might justifie himself with the more rigid, and prevent their jealousies and suspicions of him: He who preached the *Sunday* following (if my Memory fail not) was one *Hamilton*, who was somewhat singular in his reckoning the Years during which we of this Nation have been deprived of the Gospel; for whereas the rest of the Presbyterians reckon but 28. *viz.* from the Restauration of the Royal Family and Episcopacy, he ran ten Years further backward, and made it 38. leaving People to gues his reason, and when the Matter was enquired into, it was found that he dated the want of the Gospel from the Year 1652. because since that time they never had a General Assembly, and then too they were not suffered to sit, for the English Governor here raised them, because they had no Warrant from *Cromwel*, and carried them out surrounded with Guards to *Bruntsfield-Links*, where he dismissed them with a severe threatening, if any three of them should be found together. It would be tedious to give you a particular account of all the Sermons which were preached here in the time of the Assembly, but in general I assure you they were very nauseating to all rational Persons, for except one or two preached by Mr. *Carstairs* and Mr. *Robert Wyllie*, they were either miserably flat and dull, or else full of bitter Zeal against the Episcopal Party; Instead of the Doctrins and Duties of Christianity, the excellency and divine Institution of their Government was the subject of their Discourses, and when they happened on any necessary or weighty Point of Religion, they treated them in such a manner, as if they had design'd to burlesque Religion, and render it ridiculous, which gave a great advantage to atheistical and profane Men: So it is observed that Religion doth suffer more now by the setting up of the Presbyterians, than it did or was like to have suffer'd in this Nation by the attempts of the Jesuits and other Papists a little while ago; for then it fell out that People search'd and considered the Points of their Religion, and they that were ignorant of the Truth or dis-believed it, came to understand it, and to be convinced

nced of it, and were reſolved to be ſtedfaſt in the defence of , whereas now the Conteſt being about Forms of Government, nd Diſcipline, which generally People look upon as mat-rs of leſſer moment, all enquiry into the important Points laid aſide, and ſeeing there is ſuch Hypocriſie and Igno-ance among theſe very Men who ſet up themſelves for the eculiar People of God, and that they who would be hought as it were inſpired, or at leaſt of all others moſt act-d by the Spirit of God, are guilty of baſe and unworthy ctions; this tempts People to think all Religion a ſham and heat.

On *Monday* the twenty fifth they met at eight a Clock f the Morning for Prayer only. Some ſay eight, others ten, nd ſome that eleven prayed ſucceſſively: One told me he ayed till five of them prayed, however they continued to ray from eight to twelve. The Moderator began, and when e ended he named the perſon who ſhould pray next, and e-ery one did the like till Dinner time. Among others who ere deſired to pray there was an old Man who at firſt declin-d it, pretending a bodily indiſpoſition, but when it was voted e ſhould pray, he fell to it, and prayed longer a great deal an any of the reſt. This Exerciſe of long and continued rayer was ſo unuſual, that it became preſently the talk of the own, and people had different Sentiments about it, and put arious Conſtructions upon it: Some ſaid they were practiſing hat our Lord condemned, S. *Matth. 6.* conſidering that eir Prayers generally are but Babling and vain Repetitions. thers that they were imitating the * Popiſh laſſes. Some dreaded the effects of theſe rayers when they called to mind the cuſtom f their Predeceſſors, who uſed to uſher in me Villany by Faſting and ſuch ſolemn Prayers, as *Tacitus* re-orts of *Nero*, that when he ſolemnly conſulted the Gods, it as a certain ſign that he intended ſome cruel and bloody En-erprize: But the more probable ſeemed to be that this was to ray themſelves, if poſſible, into a moderate Temper, as the ing's Letter required, or to vindicate their want of it, as be-

* *Ten or Twelve of which are ſaid in a Morning one after another.*

ing more agreeable to the mind of God, seeing it was deny'd them after so many Prayers. To this purpose one of them had a very remarkable Expression in his Prayer; for, having in compliance with the rest put up some petitions for Moderation, at last he concludes with these words, But, O Lord! to be free, it would be better to make a clean * *house*. This Week they appointed Committees for the several Affairs that were before them, which sat at their own convenience, and now and then they met in full Assembly, but they pass'd away the time without doing any thing considerable, so that some began to apply to them, *Parturiunt Montes*, &c. The Moderator laid the blame of it on the ill attendance of the Members of the Assembly, and the slow Proceedings of the Committee; but the true reason was, That they were restrained by the instructions sent from Court, and the fears of encreasing the clamours and prejudices of the Country, as also they were somewhat retarded by the unskilfulness of their Brethren in managing Affairs of this Nature. The Old Men having for a long time been disused, and the Younger Sort wanting experence; there were besides some little differences among the Brethren, tho the Moderator did all he could to smother them; for when there was any appearance of the least Jar, he referred the matter which was like to occasion it, back to the Committee to be further considered, and then as on all other occasions in his Prayer he thanked God for the *Oneness* that was among them. For they endeavour'd to make the World believe that there was great Harmony in their Assembly which they talked of with a great deal of Fondness and Vanity, especially when the Cameronian Party joyn'd themselves to them, tho it may be justly said that matters were rather hudled up betwixt them, than any true Union effected, and if the cunning of the Moderator had not prevented it, the Breach was like to have been wider; For the two Persons that appear'd for the Cameronians, *viz.* Mr. *Shiels*, and Mr. *Linnen* gave in two Papers, one of Overtures, and another defending their Practices as being most agreeable to the

* *That is to turn all the Episcopal Clergy out of the Church.*

e Practices of the true Presbyterians, and upbraiding the
ſt as deſerting and apoſtatizing from them, which reflected
n all that ſat there, and yet they offered in the face of the
ſembly to make good and juſtifie the ſame. At firſt the
oderator checkt and rebuk'd them, but perceiving they
ould not ſubmit themſelves, they were firſt ſent out, and
en after ſome time call'd in again, and taken by the hand
d deſired to ſit down with the reſt, without entering up-
n any debate. He told them upon their ſecond appearance,
at he knew they meaned well, and had done them ſervice,
d that they did expect good from them, tho at firſt he ſaid
ey were raſh young Men, who had done much hurt to the
hurch. The Sunday following both the Cameronians at
eſtalridge, and the other Brethren in the Pulpits of the
own, preach'd upon this Agreement and Union of the
rties. The latter gave God thanks for it, and the former
ſtified themſelves, and declared that thereby they had nei-
er condemned their own former Practices, nor yet ap-
oved of the Corruptions that were among their Brethren.
e Cameronians in the Country having got information of
s Union, ſent ſome of their number to the Aſſembly with
e Papers, who were not allowed to come in before the
embly, but ſome of the Brethren were ſent out to confer
h them, who received their Papers, and giving them fair
ords, diſmiſſed them. The Papers having never been pub-
kly produc'd, the Contents of them were not known.

As to the Affair which came before the Aſſembly, the
t thing remarkable was the Buſineſs of Mr. *Gabriel Simple*
ich took up ſome days; He had received a Call (as the
ord is) both from the People of *Jedburgh*, and alſo from
ſe of *Killpatrick*, and each of them petition'd the Aſſembly
him, becauſe of *Spiritual Sibneſs and Paſtoral Relation*
ich they had to him; At the ſame time there was an Act
ſs read from no leſs than twelve Pariſhes in *Northumber-*
d, as was pretended, *deſiring that the ſaid* Mr. Gabriel
ht not be taken from them, he having taken compaſſion on
s when they lay weltering in their Blood, and no Eye to pity
them,

them, and ſhewing that England *was over-gone with Briars and Thorns which would over-run* Scotland *too if* Mr. Gabriel *did not weed them out, that by* Mr. Gabriel's *care twelve Pariſhes were well provided, which could not be ſo well done by any ordinary Man; That he had been twenty four Years among them which was ſufficient to found a Paſtoral Relation.* Mr. *Gilbert Rule* ſeconded this Addreſs, and pleaded for thoſe of *Northumberland*, that *they might have the benefit of* Mr. Gabriel; *alledging, that it was Charity to plant the Goſpel in* England, *and he declar'd that he knew not only twelve Pariſhes, but that for fifty Miles they wanted the Word of God; For* (ſaid he) *betwixt* Berwick *and* New-Caſtle *there was leſs practice of Piety, than amongſt Papiſts, or Heathens, and therefore it was fit to ſend Miniſters among them, he concluded his Diſcourſe thus, That as we ought to plant the Goſpel where-ever we can, ſo the Presbyterians of* England *having now a Liberty granted them by King and Parliament they might very well call back ſuch as had been driven in amongſt them in time of Perſecution.* To this laſt the Moderator reply'd, Mr. *Gilbert, What if they ſhould call you?* And when he anſwer'd, *that perhaps he would then go,* he ſaid to him, Mr. *Gilbert, I do not think you ſo great a Fool.* But as to Mr. *Gabriel* the Moderator and the generality of the Aſſembly were for calling him back to *Scotland*, alledging that Charity began at home, when they had reaſon'd a long while upon the Matter too and again, Mr. *Kirkton* ſtood up and ſaid, What needs this ado? For he had heard that Mr. *Gabriel* durſt not return to *Northumberland*, there being an Order from ſeveral Juſtices of Peace to apprehend him, which Mr. *Gabriel* confeſs'd to be true. This decided the matter as to *Northumberland*, and ſhewed that Mr. *Gabriel* would have *had his forc'd return coloured with a Solemn invitation*; and when it came to be conſider'd, whether *Jedburgh* or *Killpatrick* ſhould have him; he diſcovered his own Inclinations before it came to a Vote, telling that *Kirkpatrick* had no Manſe for him, neither could he maintain a Horſe at it, when the Votes were a ſtating Mr. *Gabriel Cunningham* deſired the Moderator to pray *for drowning the*

noiſe

ſe of the Aſſembly. But Mr. *Kirktoun* anſwered, *What needs this fool Praying, it was not the Cuſtom to pray at every ing,* ſo they paſt immediately to voting, and the Votes rried it for *Jebburgh,* which no doubt was according to r. *Gabriel's* own deſire.

The next great Affair was the removing Mr. *George Campbel* from being Miniſter at *Drumfries* to be Profeſſor of Divinity at *Edinburgh,* which was made vacant by the Viſitation of the College, for that Dr. *Strachan* could not comply th the Terms requir'd in the Act of Parliament. The Magiſtrates of *Edinburgh* being Patrons of the place gave a *Call* Mr. *Campbel,* which was backed by the earneſt invitation ſome others about the Town. He indeed deſerves the ace better than any of that Party having qualifications of arning and Modeſty beyond what is uſual to be found amongſt them. But as the People of *Drumfries* were not willing to part with him, ſo neither was he willing of himſelf ſettle at *Edinburgh* in his old decaying Years, eſpecially en he perceived ſuch ſtrong prejudices againſt the Presbyian Party to encreaſe. The matter was referr'd to the Aſmbly where it was long and hotly debated. The neceſſity d importance of training up Youth was alledged for his ming to *Edinburgh,* but he on the other hand ſaid, he was re capable of doing good at *Drumfries,* and had ſtronger s and obligations to that place, and at laſt *added that he only had not the inward call to accept of the Profeſſion of vinity,* but did find in himſelf an inward averſion and kwardneſs thereto, which he thought ſhould not be ſlight; for there was in it not only ανθρωπινον τι but Θειον τι, which caſion'd the matter of the inward call to be conſidered d debated. Mr. *Rule* ſaid, That *it conſiſted in the internal alifications for the place, and the outward harmonious Call the Church, and that as they were Judges of the firſt, ſo the would be known by putting it to a Vote:* adding, *That the rit of God was a harmonious Spirit, and that the Spirit of the ophets was ſubject to the Prophets.* Mr. *Campbel* reply'd, at he put a wrong Gloſs on the Place, but however he would

would not debate it now. It was referred back to the Committee and conſidered again in a full Aſſembly, and at laſt the matter was put to a Vote, having before they collected the Votes prayed for direction therein. By the Votes it was carried that he ſhould come to *Edinburgh*; tho it was obſerved that the more judicious part were againſt his coming, being prevail'd upon by the weight of his own Arguments. However after they had reſolved upon his coming, they allowed him till *Lammas* following to remove himſelf and his Family (as ſome ſay) as others would have, that he might in this time bring his mind to cloſe with the Call of the Aſſembly, becauſe he had ſaid, he would leave the Kingdom rather than obey.

A day or two after the Deciſion of this buſineſs concerning Mr. *Campbel*, there came a Commiſſion from the Town of S. *Andrews* to My Lord *Crawford* to repreſent them in the Aſſembly: The Moderator uſher'd it in with a great Commendation of his Lordſhip, and the manifold Obligations which they had to him, and regreted he had not been a Member of their Aſſembly ſooner, and that he had not his Commiſſion from a Presbytery; for which, he ſaid, the Presbytery of *Couper* particularly ſhould be rebuked, in that they had neglected him. But the reaſon was, (as I told you before) that it was expected he ſhould have been Commiſſioner for the King. When this Commiſſion was read, My Lord *Crawford*, (whoſe Joy for which was to be ſeen in his Countenance) ſtood up, and made a Diſcourſe about the Weight and Importance of that Truſt, and of his Unworthineſs to be a Member of that Venerable Aſſembly, and deſired that they might allow him the favour which they had granted to Mr. *George Campbel*, which was to have till *Lammas* next to adviſe on it: His Lordſhip not knowing well what to ſay, but thinking he was obliged to ſay ſomething, fell on this Impertinence; which moved the Spleen of the Aſſembly, and made them ſpoil the gravity of their Meeting: And indeed who could forbear laughing, to hear one make a ſcruple of acting by Commiſſion, when he had made none to act without one; officiouſly attending the ſeveral

eral Seſſions of the Aſſembly, and particular Committees, d giving his Opinion in all the Matters that came before em. And what a ridiculous thing was it, to ask Nine Months ne to adviſe whether he ſhould be a Member of a Meeting hich was to be intirely diſſolved within a fortnight.

After they had ſat ten or twelve days, they received a Pe- ion from two Perſons, the one was called *Smith*, the other *ieve*, in name of the Town of *Dundee*. In the Petition, which s drawn up according to their uſual Canting Stile, they mplain'd of their want of the Miniſtry there, and deſired that ne might be ſent to them to preach the Goſpel; upon this e Commiſſioner asked if the Epiſcopal Miniſters of that ce were legally turned out; and it being replyed that they re deprived by the Privy Council a year ago; the Mode- or was ſuffered to proceed in the buſineſs, who preſſed it th great Earneſtneſs, telling the Aſſembly, that he knew t not only in *Dundee*, but that in all *Angus* the Goſpel was t preach'd, and that there was no true Miniſter there, tho and all the World beſides knew, that except one or two urches all the reſt of that Shire have Miniſters ſetled in them, o daily exerciſe their Functions, but indeed they are Epi- pal Miniſters; whom neither he, nor others of that party ke any account of, for on all Occaſions they ſo expreſs them- ves, as if the Goſpel and Miniſtry were confin'd to the Pres- terian Kirk. But to return to the buſineſs of *Dundee* and *gus*, Mr. *Andrew Bowie*, and one Mr. *Reiel* declared to the ſembly, *That they had been in that Country already by an Or- from the General Meeting, but that they had no incourage- nt from that People, on the contrary they had met with great ſcouragements, and perceived that they were ſo averſe and indiſ- ed for receiving the Goſpel, that it was needleſs to ſend any to m; for they would not get an Auditory except in a Kirk, and People would not give them the Keys of the Kirk doors, nor ad- of them except they were compell'd by Authority.* To which Moderator replyed, *Brethren, as you have made an Offer of Goſpel to them in the name of the General Meeting, ſo you*

 muſt

muſt now go and offer it in the name of the General Aſſembly; and added, *That they would recommend the Affair to the Privy Council, who would certainly ſee to their encouragement, and to have the Keys of ſome Kirk or other given them.* As for *Dundee*, which was ſaid to be generally refractory, the Moderator ſaid, *They could and would plant Miniſters and Elders therein, whether the Town Council would or not.* Which if it be not an Intruſion, let the World judg: When it was deſired that ſome others might be added to theſe two Brethren, Mr. *William Spence* ſometime Miniſter of *Glendoven* was named by ſeveral, which was oppoſed by others, becauſe the removing of him would leave the Presbytery of *Aughterarder* without a *Quorum*, as I mentioned before; however after ſome Debate, it was carried he ſhould go: And other three alſo were appointed to be in readineſs upon advertiſement of the ſucceſs and encouragement of theſe Brethren. As for this Mr. *William Spence*, one of the Apoſtles for *Angus* he ſerved ſome years under Epiſcopacy, but having deſired an Augmentation of his Stipend, and it being refuſed; he conceived a Picque at the Biſhops, becauſe they gave him not (as he judged) due Aſſiſtance before the Commiſſion of the Kirk, which he firſt vented by paſſing ſevere Reflections upon them, and afterwards he grew to that height, that he diſperſed Papers beſpattering both them and the Government, aud addreſſed to the Presbytery for a Reformation: His Fellow Presbyters endeavoured to reclaim him, and to ſuppreſs his Libels, but their Attempts being in vain, the Matter was carried before the Biſhop and Synod of *Dumblane*, who finding him obſtinate depoſed him, and afterwards upon his further Contumacy and Diſobedience excommunicated him, which Cenſure was never yet taken off, becauſe he never ſhewed any Repentance, neither made any Application about it.

Shortly after the receiving of this Petition from *Dundee*, there came a Letter to the Aſſembly from *Aberdeen* ſubſcribed by ſome Phanaticks there; who, I aſſure you, in that Place are neither conſiderable for Number, nor Quality. The

Letter

ter was to the ſame purpoſe, deſiring the Aſſembly to d them Miniſters, and complaining that they had want- the Goſpel for Thirty Years. Mr. *George Meldrum* was eſent when this Letter was read, and neither contra- ted the Aſſertion nor qualified it; but ſuffered it to paſs thout any Reflection or Cenſure. Which ſilence of his s admired by thoſe that knew him, neither could they ex- ſe it, conſidering that he both knew the place particular- and could not but be convinced that the Goſpel had been eached there, in as great Purity as in any place in the King- m: For not to ſpeak of the preſent Miniſters of that Ci- , who have the Approbation of all wiſe and judicious Per- ns, both for preaching and other Qualifications. Mr. *Da- d Lyall*, now at *Montroſs*, was a long time Miniſter there, d is eſteemed to have a good Talent of popular preaching. r. *John Menzies* Profeſſor of Divinity, who was ever teemed an eloquent Preacher, as well as a learned Man, ntinued in the exerciſe of his Miniſtry there, till the year 84. and Mr. *Meldrum* himſelf was Twenty of theſe years iniſter there alſo; and Dr. *Garden* who ſucceeded him muſt e acknowledged to be both a knowing man and an able eacher; one who teacheth the truth in ſincerity, without ſpect of Perſons. So that Mr. *Meldrum*'s new Intereſt muſt ve ſtrongly perverted his Judgment, or he may be juſtly arged with Hypocriſie and Cowardice; ſeeing, for fear of ſpleaſing a Party, he would not own the truth on ſo fair an ccaſion. The Presbyterians ſpeak much againſt a ſinful ſi- nce, and certainly ſuch was his at this time. Some alledg- , that the ſending of this Letter was a Device of his own, get himſelf ſent back to *Aberdeen*; for one would have ought that the Aſſembly would rather have ſent him than nother, becauſe he might be ſuppoſed to know both the place nd the People beſt where he had been ſo long Miniſter; but e Aſſembly took no notice of him, and appointed two to thither to preach the Goſpel, of which one was Mr. *Shiel Cameronian*. So that as Mr. *Meldrum* fell off from the

Epiſcopal Party becauſe he was not permitted to return to his Place at *Aberdeen*, for the ſame Reaſon he ſhould now deſert the Presbyterians, ſeeing they would not reſtore him unto it.

Upon ſome other occaſion it was propoſed by the Moderator to ſend ſome other Perſons to make an offer of the Goſpel to the reſt of the Northern-Shires; accordingly an Act paſt, appointing ſeveral (I know not the exact number) who were commended to the Council for their *Viaticum*, as the Moderator worded it, which Mr. *Fraſer* of *Brae* found fault with as ſordid, and then he wiſht them to call it Maintenance or Proviſion, or what they pleaſed, for they knew his meaning well enough.

But that which is moſt remarkable, is, that in this as well as the two former inſtances, Perſons were commiſſionated to preach and make an offer of the Goſpel; for in theſe very Terms it was propoſed, ſtated, voted and determined, as if they were going to convert Pagans and Infidels; this ſhews their Ignorance and Uncharitableneſs, and is to ſome a juſt ground (tho there were no other reaſon) for ſeparating from them, and refuſing Communion with them, becauſe they divide from the Catholick Church in all Ages, they pervert and alter the nature of the Goſpel, and teach another Goſpel than what is to be found in Scripture. Indeed they cannot juſtifie their preſent Proceedings, and all this noiſe they make in ſetting up themſelves, unleſs their way (as they uſe to ſpeak) be of equal importance with the Goſpel it ſelf; but if the Goſpel be in the Scripture, the Epiſcopal Party have preached it more plainly and purely than they. And if they teach another Goſpel than what has been taught by the former, they muſt leave the Scriptures, and with the Papiſts have recourſe to vain and uncertain Traditions, or to the more vain Imaginations of *Enthuſiaſts*.

fore I relate to you any more of their Acts, I'll divert with an account how the Aſſembly dealt with ſuch Mi-rs as had appealed to them upon the hope of milder tment and greater Juſtice than what had been found in particular Presbyteries. If you had ſeen the laſt Letter ſent to the King, as it was firſt preſented to the Aſſem-to be approved and ſubſcribed, you would have con-ed that all Grievances had been redreſſed, and that the copal Clergy had received a reparation of all the Wrongs h they had complained of, for the Letter expreſly con-d ſo much, but the Libel was ſo groſs that it could not tho the Moderator urged it, wherefore the amendment being referred to Mr. *Gilbert Rule* and Mr. *Robert Wyllie*, made it run thus; That the ſame was recommended to Commiſſioners of the Aſſembly, and ſeveral Synods to dreſſed. How true even this is, I cannot tell, time will , but ſure I am 'twas not done by the Aſſembly, for ſhifted off the examination of theſe Appeals, ſaying it injurious to the Presbyteries to queſtion the juſtice and lity of their Proceedings, and preſſed that the Complai-s might be referred back to the particular Presbyteries Synods from which they had appealed, which was done, that was equivalent to the approving all that was done, uſe none would condemn their own Proceedings. The ir of *Peebles* is an evident proof that the Aſſembly was willing to canvaſs the Actings of any Presbytery, far to renverſe their Orders and Sentences. The Duke of *ensberry* being not only Patron, but alſo a very conſide-e Heritor of the Pariſh, was as well as others both in point Honour and Intereſt concerned to have the matter diſ-ed; and Mr. *Knox* who was called to be Miniſter there ted. Wherefore the Duke recommended the Buſineſs great earneſtneſs to the Commiſſioner, that it might be ght before the Aſſembly, being confident that the Aſ-ly would not take upon them to approve the Proceedings he Presbytery, who had governed themſelves neither by Reaſon,

Reaſon, Juſtice, nor Equity in the Matter; as was made appear in a printed Information which I have herewith ſent you; whereupon the Commiſſioner interpoſed ſo far as to get it one day propoſed in a full Aſſembly; but when the Clark took up the Proceſs to read it, there was ſuch murmuring among the Brethren, that what he read could neither be heard nor underſtood, and ſome two or three whiſpered the Moderator in the Ear; ſo that before the Clark had read ſix lines, he ſtood up, and addreſſing to the Commiſſioner told his Grace, that it was fit to wave this Affair for the preſent, that the Brethren were diſpleaſed that it was brought in ſo abruptly before the Aſſembly, when it had not been conſidered in the Committee, that they were not ripe enough as yet to take cognizance of it, and that there were ſeveral particulars in that Affair which were not fit to be ſpoken of in publick; to which the Commiſſioner yielded either out of too much good Nature, or out of fear that the ſtubborn and forward Men would have baffled his Authority if he had offered to oblige them to do any thing againſt their will. To ſave his Credit in yielding to the Aſſembly, he required them peremptorily to fall upon it at the next meeting; the Moderator promiſed it, but there was never a Syllable more of it, nor it ſeems did the Commiſſioner think fit to ſtart it again. Before I leave this Matter, I muſt tell you a remarkable paſſage in Mr. *Veatch* his Anſwer which he publiſh'd to that printed Information which I ſpake of before: *That whereas it was objected that he had not a popular Call to the Pariſh of* Peebles. *This*, ſaith he, *ought not to militate againſt me; for if by ſuch a Call be meant an unanimous Call of all, or the greateſt part of the Pariſh; it can be expected but in very few places of the Country to a Presbyterian Miniſter, and never at all*, ſaith he, *to be hoped for in the Pariſh of* Peebles. This indeed is a certain Truth, but it was thought ſtrange to ſee a Presbyterian ſo plainly confeſs it, ſeeing hitherto they would have the King, and all the World believe, that both their Perſons and Govern-

Vide *the firſt Paper.*

ment

nt were moſt agreeable to the Inclinations of the People. *Veatch* had not his Wits about him when he let fall this claration, and it ſeems was more intent upon his own par-lar, than the general Intereſt of the Party he belongs to; hereby he gives a Lie unto the Parliament, over-turns the ound whereon the Government was built, and plainly in-ates that he and his Brethren are, and muſt be Intruders, ing they cannot have the call and conſent of the People. e want whereof was charged heavily on the Epiſcopal ergy in the Weſt by Mr. *George Meldrum* in a Sermon be-e the Parliament, who thought it ſo heinous a Crime, that ſaid, *before he obtruded himſelf upon a People againſt their will, he would chuſe rather to beg his Fraught and go to* erica: It were to be wiſhed that all his Brethren were that mind, for then the Nation would be ſoon rid of m; and I aſſure you they might have their Fraught hout begging it; for both Gentry and Commons would that more chearfully than their Stipends. Now if it was rime in the Epiſcopal Clergy to take the Cure of a Pariſh hout the expreſs formal conſent of the People, what may e thought in a Presbyterian to come in upon a People en they expreſly declared and proteſt againſt him. I w no other way of juſtifying this, but by aſſerting the trine which one of their Laicks raiſed from *ver.* 6. *Pſal.* 119. ile he was lecturing to the Neighbour-hood, *viz.* The ple of God may ſin, but the Wicked muſt not ſin, and there heavy Vengeance waiting them if they do; but we will ve this, and return to the Point we were upon.

The Aſſembly was juſt ſo puzzled with the Appeals of the ſcopal Clergy, as their Anceſtors the Phariſees were with queſtion about *John*'s Baptiſm; for on the one ſide they red the Court who deſired and required them to be mo-ate, and indeed they perceived that it was their Intereſt his time to make ſome ſhew of Moderation. But on the er hand it was againſt their Intereſt to condemn the Pro-dings of the Presbyteries, nor could they do it becauſe they

they were agreeable to the Rules concerted and prescribed by the general Meeting; so following the policy of the Pharisees they waved the difficulty by remitting all to the Commission and particular Synods. By this means they secured what was already done from being renverst, and also freed the Assembly from the blame of any Injury or Injustice done, or to be done; for then these things might be charged on particular Persons, and not on the whole Party. However they ventured upon three or four Processes, and by these you may guess what they would have done with the rest. The first was, That of Mr. *Lesk* Minister of *Turreff* within the Diocess of *Aberdeen*, whose Church was claimed by one Mr. *Arthur Mitchell* by vertue of that Act of Parliament, which restored the old Presbyterians to their Churches whether they were vacant or possessed by others. Mr. *Lesk* first made Application to the Council, and thought to have suspended Mr. *Mitchell*, as not being comprehended within the Act of Parliament, which only was designed in favour of these, who had left their Ministry for not complying with Episcopacy; whereas Mr. *Mitchell* was deposed, and deprived long before that time: But that not taking effect, the Matter was brought before the Assembly, where Mr. *Lesk* instructed, that Mr. *Arthur Mitchell* was never legally settled Minister of *Turreff*; that about the Year 1655. he was actually deposed, and that tho he continued to preach there by means of a prevailing Faction of Remonstrators under the Usurper, he was never look'd upon as Minister of the place: and that in the Year 60. the Synod of *Aberdeen* being freed of the force and restraint that was formerly upon them, did ratify the former Sentence of Deposition. And as for himself he pleaded that he had been legally setled Minister according to the Laws of the Land, that he had submitted to the present Civil Government, which had promised protection to them who did so; and that the Heritors, and People of his Parish were for his continuance among them, and altogether averse to Mr. *Arthur Mitchell*. To prove this last, he pro-

duced

ced a Declaration and Petition ſubſcribed by the Gentle-
en and others of the Pariſh. Mr. *Mitchell* alledged that
e or two of the Subſcriptions were not genuine, and there-
re that the whole ought to be neglected as a Forgery.
r. *Lesk* replyed, That he laid not the ſtreſs of this Cauſe
that Paper, that he only produc'd it as an Adminicle, that
e had not gone about ſeeking Subſcriptions, for he looked
on that as below the Character of a Miniſter; but that it
as given him by honeſt Men, and therefore he had reaſon
believe the Subſcriptions genuine. And if they laid any
reſs on the Inclinations of the People, if a competent time
ere allowed him, he would eaſily prove that they were for
m; but at preſent it was to be conſidered whether he was
gal and rightful Miniſter of that place. After two days de-
te it came to a Vote; and the Vote was not whether Mr.
esk or Mr. *Mitchell* ſhould be continued Miniſter at *Turreff*;
t whether Mr. *Mitchell* was not rightful Miniſter *Anno* 1661.
d only turned out by the unjuſt courſes of the Times, and
hether he was not now to be looked upon as rightful Mi-
ſter there; which Vote was carried in the affirmative, and
r. *Lesk* being called in, was told that the Aſſembly had de-
ived him, and ordained Mr. *Arthur Mitchell* to be Miniſter
Turreff. He asked the reaſons of their Sentence, which
ere refuſed; but what ever might have been pretended,
e true reaſon was, That they were glad of any pretence for
ſting out Epiſcopal Miniſters, who were always in their Ser-
ons and Diſcourſes called the Prieſts of *Baal*. By virtue of
at Act of Parliament I juſt now mentioned, all the Churches
ere taken from the Epiſcopal Miniſters, to which any Preſ-
terian had the leaſt pretence, tho the former had comply-
with the Civil Government, and the other were ſetled
other places which they were not reſolved to leave. So
r inſtance, Mr. *James Kirkton* who hath a Meeting-houſe in
dinburgh, and is called to be one of the Miniſters of that
ty went out to the Pariſh of *Martine*, where he had been
rmerly Miniſter, and forced away Mr. *Andrew Meldrum* pre-

ſent Miniſter without allowing him time to diſpoſe of his Goods; and after he had performed this noble and heroick Exploit, and preached a Sunday or two to get a right to the Stipend, he returned to his Charge at *Edinburgh*, and turned his back upon that in the Country, as if there had been no more to be feared, ſeeing the Curate was driven away.

The next Appeal which I ſuppoſe was conſidered, was that of Mr. *Sleery* from the Presbytery of *Linlithgow*, he was a Miniſter of the Weſt, who had been rabbled out of his own Church, and thereafter was deſired by the Miniſter of *Falkirk* to ſerve his Cure during his Sickneſs, which he did; and when that Miniſter died, the Heritors and People of the Pariſh upon the experience they had of him, deſired that he might continue to preach to them, promiſing that when the Government was ſetled, they would take care to get him a legal Title to the Pariſh: but it being firmly reſolved on by all poſſible means to put out and diſable all Epiſcopal Miniſters; the Presbytery of *Linlithgow* cauſed the ſaid Mr. *Sleery* to be cited before them, who compeiring, was interrogated by what Authority he preached at *Falkirk*, and how he came to uſe the Doxology. The laſt, he ſaid, was the cuſtom of the place, and that he did the firſt at the deſire of the People. The Presbytery not being ſatisfied with his Anſwers to theſe, and ſome other Queſtions, diſcharged him from preaching there any longer, and declared the Church vacant, to which Sentence he refuſed to ſubmit, and appealed; therefore it was neceſſary to interpoſe the Authority of the Aſſembly, for diſpoſſeſſing him of that Church which was the reaſon why he was called upon. When he compeired, the Moderator askt him if he acknowledged the Civil Government, and if he would ſubmit to that of the Church, to both which he anſwered affirmatively; but when it was askt him if he repented of his compliance with Epiſcopacy, he ſaid, If it was a Sin he would repent of it. His Anſwer did neither pleaſe nor ſatisfie them; for the

Moderator

Moderator told him it ſeemed he yet doubted whether it was a Sin or not. So finding by this and ſome other things, that he was not yet a through Convert, they deprived him of his Church, and diſcharged him the Exerciſe of his Miniſtry.

A third Perſon brought before the Aſſembly was one Mr. *Forſeith* Miniſter at St. *Ninians*, he was accuſed for marrying a Man to his firſt Wives Neice, which he confeſſed before the Aſſembly; and alſo that he had been informed of the Relation, and diſwaded from doing it by the Epiſcopal Clergy, amongſt whom he lived. All his excuſe was, that he was not much himſelf when he did it, being in great confuſion and conſternation becauſe of the Rabble that was then up, and who continually threatned him as they had fallen upon his Neighbour Miniſters. And he further alledged, that it was the only miſcarriage he could be charged with in thirty five Years Exerciſe of the Miniſtry, and therefore he deſired the Aſſembly to pardon him, and to reſtore him. This they refuſed, and confirmed the Sentence of his Depoſition, which was very juſt, and the only juſtifiable Act of the Aſſembly from its ſitting down to its riſing.

A fourth Affair which the Aſſembly had before them, was that of Mr. *John Mekenzie* at *Kirkliſton*. I ſuppoſe you have ſeen an account of his Proceſs before the Preſbytery of *Linlithgow*, for he carried it up with him to *London* to ſhew it to his Friends there. But in caſe you have not met with him, nor received an account of the whole Matter, take it in ſhort thus. When rabbling was practiſed and in faſhion here, he amongſt many others of his Brethren had the Church Doors ſhut againſt him, and by this means was hindred from the Exerciſe of his Miniſtry in that Pariſh; but having complyed with the Civil Government, he made an intereſt by his Friends to

maintain his legal Right and Title to the ſaid Church, which vexed and gall'd the Presbyterians, who by this means were kept from ſetling a Miniſter of their own Perſwaſion there. All endeavours were uſed to remove him: Firſt, They ſet him upon him to dimit voluntarily, which he refuſing, they next threatned to force him to it upon Articles of Scandal. But his Innocence, and unblameable Converſation being ſufficient proof againſt that; they at laſt purſued him before the Presbytery of *Linlithgow*, upon the pretence of deſerting his People. He appeared before them, and defended himſelf, declaring he was always ready and willing to exerciſe his Miniſtry if the Rabble would have ſuffered him, and allowed him acceſs to his Church, and therefore the fault did not lie at his door. Upon this he was blamed for ſpeaking contemptibly of the Rabble who were ſaid to be the *neceſſary* Preliminaries *to the Government both of Church and State*, and from that they would have been infering his ſecret diſaffection to both. The Presbytery were forced to vindicate him from all imputation of Scandal, and for a mark of their ſingular and extraordinary favour, they ſaid they would give him recommendatory Letters to put him in capacity of being elected Miniſter of another Pariſh; but ſtill they urg'd his quitting of that of *Kirkliſton*: and when he perceived that they had firmly reſolved to declare his Church vacant to gratifie the Rabble, and ſome few other unreaſonable Perſons who were diſſatisfied with him, he appealled from them to the King, and the next lawfully called general Aſſembly. This being the Tenor of his Appeal, many of the Aſſembly ſpake againſt the receiving or ſuſtaining it, alledging that it was not to them he appealed, for his expreſſion did imply that this Aſſembly was not lawfully called, ſeeing it was called before he appealed, and yet he made no particular reference to it. Beſides, ſaid they, it's clear he means an Epiſcopal Aſſembly by his appealing to the King

joyntly

ntly with the Aſſembly; for theſe Epiſcopalians do
ke the King the Head of the Church, whereas we
not own any ſuch thing. My Lord *Arbruchel* deſired
Aſſembly to be favourable to him, for he knew him
be well affected to the Government, and that he had
ved the King abroad for the ſpace of ſeven Years. To
ich one replyed, *That he was as well paid for it: he*
ed him for Wages, and ſo would he have done the Turk
They were much irritated by his going to *London*
repreſent their Proceedings, and to clamour againſt
m; Every Man took occaſion to vent his paſſion and
ue at him; ſome ſaid he was Scandalous, and called
a Drunkard and Swearer; ſome called him one thing,
ſome another, and one ſaid he ſhould be depoſed be-
ſe he was a proud, ſtubborn and inſolent Fellow. The
mmiſſioner apprehending there would be little Juſtice
ere there was ſo much pique and prejudice, deſired
Moderator to delay the Affair, and to allow the young
n time to appear and anſwer for himſelf: but the Mo-
ator replied, That it was beſt to proceed now, and
re for the young Man's Reputation, for if he were
ſent they would be obliged to take notice of ſome
mes, and Scandals which now they would paſs over
hout inquiring into them, forgetting that the Presby-
had acquitted him of all ſuch Guilt, and that he
ſelf had given him a good Teſtimony when the Affair
firſt brought before the Aſſembly. The Commiſſi-
r ſtill urging that they would deal tenderly and gent-
with him; Indeed (replied the Moderator) *Your Grace*
find that we will uſe great tenderneſs towards the Young
n, and we ſhall be very diſcreet, for we ſhall only take *his*
k from him, which they did immediately. So that you
e a Sample of the Presbyterian Tenderneſs, which I
k is very near a Kin to the tender Mercies of the
cked, which *Solomon* declareth to be cruel; for when
deprive one of his Livelihood and Good name, they
call.

call it Tenderneſs; and if it be ſo, I pray God ſave us from their Cruelty.

Except theſe four, I heard of no other Proceſſes wherein the Epiſcopal Clergy were concerned, that were reviſed and diſcuſſed before the Aſſembly, there were indeed one or two more mentioned, by the Intereſt made by the Perſons concerned: || As the Buſineſs of Mr. *Heriot* in *Dalkeith*, and Mr. *Wood* in *Dumbar*, but they with the reſt were referred back to particular Synods and Presbyteries.

|| Vid. *ſecond Paper.*

All this while the Presbyterians had been intent upon the emptying of Churches, now at laſt they began to conſider how Churches ſhould be filled, and Vacancies ſupplied. They wanted Labourers for their Harveſt, and therefore they firſt paſſed an Act, For calling home ſuch of their Party as were ſerving in other places abroad; and appointed the drawing up, and directing of Letters for acquainting thoſe in *Holland* particularly with the Mind of the Aſſembly and the Neceſſity of the Church: It happened that of theſe who were ſpoken of, one was dead, and another detained Priſoner in *Dunkirk*. Wherefore one ſaid at the reading of the Letter, That the Aſſembly needed the Power of Miracles, for bringing back the one, and that they ought to addreſs to the *French* King to obtain the other. In the next place for the encreaſing the number of the Brethren, they appointed ſome to ſearch out, and to give in Liſts of ſuch as were thought fit to be called to the Miniſtry. And indeed they may come to have enough of them, by the Meaſures and Methods which they lay down and follow; but they are not like to have many learned and knowing men; for they ſet light of Learning and Knowledg, and do often run it down: *Zeal for the Good Cauſe* is the chief Qualification, and ſerves inſtead of Learning and other Accompliſhments

liſhments. The Epiſcopal Candidates are thought as angerous as thoſe who are actually in Office: Therefore ſtead of theſe who have been ſeveral years fitting themlves for the holy Miniſtry by proper and uſeful Stuies, they are putting others upon the Deſign who never udied at all, neither have any competent meaſure of earning for it. Brewers and illiterate Tradeſmen are ſetng up to be Miniſters. Not to trouble you with oer Inſtances; one *Ruſſel* a *Coalgrieve* in *Fife* is made iniſter at *Kennaway*: What Talent of Learning he has u may eaſily gueſs, when you may underſtand that he altogether ignorant of the Latine: When he was paſſing s Tryals before the Presbytery, they according to their uſtom preſcribed him a Latine Exerciſe in ſome Head Divinity, which he earneſtly declined; and when they uld needs keep up the Formality, he complained for liging him to pray and preach in an unknown Tongue: aving miſerably bungled through the Diſcourſe, when came to the Diſputes, Mr. *Mitchel* at *Leſlie* propoſed Argument by way of *Enthymema*, and he denyed the ajor, having been at pains to conn the Terms *Major* d *Minor* before he came there, and his Inſtructer hag forgot to tell him the different ways of Argumenion: Then Mr. *Mitchel* putting his Terms in the orary form of an Hypothetick Syllogiſm, fancying he ght underſtand that: When the Syllogiſm was repeathe ſaid to the Proponent *explica terminos Minoris*, ich was *Sed verum prius*. Having gotten this Speciin of his Learning, the Presbytery acknowledged that indeed wanted Gifts, but he had Grace, and that s ſufficient; and therefore they approved of him and eived him into the Miniſtry. Mr. *Ruſſel* hearing that was ſo much upbraided with Ignorance, to wipe off t Stain, he offered to make ſome Oſtentation of arning in a Sermon, by the Repetition of a Latine Verſe. e Verſe he choſe was this common one; *Regis ad Exemplum*

Exemplum, &c. But alaſs, the Way he took to ſave his Reputation ruined it for ever, for he blundered it thus,

Regos ad Exemplas totis componitur orbos.

And as their Clergy are at preſent without Learning, ſo it cannot be expected that their Succeſſors (if they ſhall have any) will be any whit better,; for they have laid our Colleges waſt, driven away our learned men, and have not qualified Perſons of their own party to put in their places. The Univerſity of S. *Andrew* is altogether laid waſt, there is neither Principal nor Regent there, and thoſe who have ſucceeded to the Vacancies in the Colleges of *Glaſcow* and *Edinburgh* are known to be Perſons neither skilled in Books, nor any part of good and uſeful Learning: So that they are not capable of directing the Studies of the Youth which reſort thither; nor is it to be ſuppoſed the Youth will much regard their Advices, when 'tis evident that the chief of them have need to be put back to learn their Grammar. The Narrowneſs of the Presbyterian Spirit is an Enemy to Knowledg, and will obſtruct all Learning; for they not only count it Impiety to call their commonly received Principles into Queſtion, but alſo they reckon a free and rational Inquiry into the Grounds and Reaſons of them to be very dangerous: They are no leſs friends to implicite Faith, than the Church of *Rome*, and do not regard the Advice of S. *Peter*, which is, *That we ſhould be ready always to give an Anſwer to every man that asketh a Reaſon of the Hope that is in us.* You may eaſily gueſs how ſqueamiſh they are about Points of Divinity, when they make the *Carteſian*, and other Syſtems of new Philoſophy to be groſs and damnable Herеſies.

So

at if Presbyterianism prevail, all freedom of Spirit, all
ovements of reason and knowledge will be banish'd,
he world must be condemned again to hear both in
ols and Pulpits impertinent chat, a Clutter Clutter of
ds and canting phrases which cannot be understood.
are great enemies to Mr. *Gregory* the Learned Profe ssor
athematicks in this place, they seek by all means to turn
out, and say that these Sciences are not only useless but
erous: and indeed they have reason, for they are no
ds to ignorance and nonsence their peculiar properties.
he want of kindness to Mr *Gregory*, and the Mathema-
is somewhat more excusable in them; but that they
d slight the knowledge of the Hebrew, and other orien-
ongues is a little strange, and cannot be justified seeing
ight understanding of the Scripture does so much depend
upon. They have thrust out Mr. *Alexander Douglass* the
ssor of these languages here, who as he was a person of a
peaceable disposition, so he was an ornament to the So-
he lived in by his skill and knowledge in these matters:
nnot have a true Successor here, for he hath scarce his e-
in this Kingdom, nor Perhaps are there many in other
s who do exceed him in the thing he professeth. But per-
the Jewish Synagogue would have been found so favour-
for Episcopacie, and therefore it is fit and wisely done to
both Clergy & Laity in ignorance of it. Their kindness
e dead is as smal as for the living, & they encourage lear-
ooks as little as learned men. The trade of books is fallen
w since the Presbyterian reign was set up, that our Stati-
are thinking either to quit their employments, or to go
ive elsewhere, for they have not made the rent of their
these two years. The Episcopall are not in circum-
es for buying and the other crave no other books then
am on the *Canticles* and *Revelation*, *Dickson* and *Hutche-*
yar and *Gray*, These are their Classicall Authors and
andard of their learning: and 'tis from those that they
he heads of their Sermons, and the instructions which
tender the people. But tho' learning be not the talent

of a Presbyterian, yet they have arrogated to themselves the gift of preaching; they have the name of Powerfull Soul-searching-Preachers: whereas the Episcopall Ministers are only named dry moral Lecturers, and under this name scour-ed and abused both in Sermons and prayers.

So vain were they of this gift of preaching that for some time we had a new Sermon published by them every week; they thinking thereby to gain and proselite the whole nation, But the Stratageme failed them, nay it prov'd to their preju-dice; for thereby peoples curiosity was diverted from hear-ing them in the Churches, where they could not expect other than noise and nonsense, seeing there was so much babble & in their printed, & consequently more deliberate discours An acquaintance of yours hath made a rare Collection of notes of their Sermons both printed and unprinted. To which I refer you for instances to prove the truth of what I have been saying: The last Sermon that was published came forth the first week of the Ass. The Author is one Mr. *James Clark* who preached in the meeting house at *Dumbar*. It was a Ser-mon *ad Clerum*; preached, as was said, at the deposing of the Parson of *Old-Hamstocks*, which being an extraordinary occa-sion, something better then ordinary, was expected: but there never appeared a more silly and empty discourse, nor is it possible that you can conceive so meanly of it, as it deserves. It was even far below Mr. *Andrew Gray's* Sermons. The very Presbyterians whose gust craves no fine things, were ashamed of it. My Lord *Crawford* to excuse it laid the blame on the Printer and complained of him at the Councill-Table, for of-fering to publish it without a License, alledging also that it was without the Authors consent, and that the Copy was an imperfect uncorrect one, which some ignorant or malicious person had taken from the Authors Mouth: But when the Printer was examined, he produced an Authentick copy from the Author himself, and declared that he revised the sheets as they came from the Press, so the Printer was free of the faults that were in it, and they could be only charged on Mr. *Clark*, who it's believed shew'd all the learning and eloquence he was Master of.

But it is fit now we return to the Aſs. and give you an ac-
unt of what acts they paſs'd for regulating the diſcipline of
e Church for the future. The firſt of this kinde and the
ſt alſo of any other that paſſed in the Aſs. was an Act againſt
arriages without publick proclamations; as alſo againſt
e private adminiſtration of the two Sacraments, Baptiſme
d the Lords Supper. Mr. *Gilbert Rule* preſs'd that the Sa-
ament of Baptiſme might not at all be adminiſtred but in
ublick *and after Sermon, and called the private adminiſtration*
ot only Superſtitious but alſo *Sorcerie and Charming, and ſaid*
rther that the ſame was contrary to Scripture *and Antiquity.*
r Kirkton *took him up briskly and ſaid that was diſputable, that*
could buckle him, or any man upon that point, but would not debate
now. He added that *by their rigorous impoſition of indifferent*
ings he had loſt five men of conſiderable note the laſt week, And
ncluded tho' there were a thouſand acts againſt it, he would rather
aptize in private then ſuffer the Children to go to the Curates.
ome Highland Miniſters craved that they might not be ly-
ble to that act becauſe it was impoſſible to bring all the Chil-
ren of their pariſhes to the Kirks by reaſon of the vaſt di-
ance ſome of their people lived at from them; but whether
hey intend to give a diſpenſation was not expreſſed. The
oderator to excuſe their own practiſes heretofore ſaid,
here was a diſtinction both of times and places, for, ſaid he, in times
f Perſecution I think an honeſt Miniſter riding on the way, may go
nto a mans houſe, Baptize a Bairn and come out and take his horſe
gain. Tho' while they were under reſtraint, they made no
cruple of baptizing privately the children of thoſe of their
wn perſwaſion, yet now they refuſe to baptize any except
n publick; nor will they do it but when there is a Sermon:
nd they are ſo ſtrict upon the point that they ſuffer the chil-
ren to dye rather then ſlacken their rigour. In the Country
he benefit of Baptiſme can be only had on Sundays becauſe
hen only there is preaching; and if Children cannot live ſo
ong they muſt take their hazard of departing without that
gn and Seal of their Salvation. I know a Pariſh where two
r three perſons importuned the Miniſter to baptize their

Children publickly or privately as he pleaſed: but he peremptorily refuſed to do it on a week-day, tho' they who intended to have been preſent at the baptiſme would have made a competent number for an ordinary Country-Sermon, and before Sunday two of the Children dyed: we had lately in this City a more notable inſtance of the ſtiffneſs of their humour in this particular. A Certain Citizen deſigned to have his child baptized on a week day at the ordinary time of Sermon: he with the Goſſips came in time enough to the Church, but becauſe the child was brought in about the cloſe of the Sermon, neither Mr. *Kennedy* who preached, nor Mr. *Erskine* the Miniſter of the pariſh could be prevailed with to adminiſter the Sacrament to the Infant, but they cauſed it to be carried home again without baptiſm. The people generall take this very ill, and are very much diſpleaſed with the Presbyterian Miniſters on this account. Wherefore to Juſtify themſelves, they frequently preach againſt the neceſſity of Baptiſm, and to talk of it as if it were an ordinance neither neceſſary nor much to be regarded, and do account the eſteem and value which is ordinarily put upon it, and earneſt deſires the people have after it, to be the dregs and reliques of Popery among us. When a child was brought to Mr. *Kirkton* he took occaſion to ſhew the Superſtition of that Ceremony, and ſaid to the People, you think it neceſſary to have your Children Baptized, but I tell you (ſaid he) I know a good Godly Miniſter who lived till he was fourſcore that was never Baptized all his life time.

In the next place, they renewed an Act of a Generall Aſſembly appointing Pedagogues, Chaplains, Preachers, and Students to take and ſubſcribe the Confeſſion of faith; and further they Commiſſionated ſome to draw up a liſt of all theſe acts of Aſſemblies which were fit to to be obſerved and put in uſe, wherein they acted very cunningly, for tho' it be well known that they receive all the acts of Aſſemblies as if they were Scripture, and pay no leſs regard to them; yet becauſe ſome of theſe incroach upon the power of the Civil Magiſtrate, Therefore to prevent the Jealouſies of the King they

y would not make a generall Act ratifying and approving
m in *Cumulo*, nor yet would they condemn or cenſure any
hem. But they enforced ſuch as were proper and ſuitable
he preſ nt ſtate of affairs, and waved the declaration of
ir ſentiments concerning the reſt.

Fourthly, becauſe the Aſs. could not ſit ſo long as was
ceſſary to determine all particulars and to give rules and
aſures for the ſetling of the Church in this juncture, nor
s it fit it ſhould do it ; Therefore they reſolved to chuſe
Committee who might ſit after the diſſolution of the Aſs.
hoſhould have full and Supream Power to Act in all things
t related to the Church. It's ſaid, that this overture was
ſt made by the Moderate men, who thought by this means
reduce affairs to a better temper then the Aſs. was like to
, by reaſon of the many rigid and indiſcreet men who
re in it. Therefore ſix were propoſed to be a part of this
mmittee, and to name the other Perſons of whom the
mmittee ſhould conſiſt. Four of theſe ſix went under the
aracter of Moderate men, the other two were of another
mper, and were joyned to them on purpoſe to prevent
ſpition: But the High flown Brethren ſoon ſmell'd out
e deſign, and therefore they firſt Voted two more of their
n ſide, and becauſe that only put them in *æquilibrio*, they
ain got four more to be added, ſo that they were double
e number of the other, and by this means the Committee
nſiſted moſt part of the ſtricteſt and moſt rigid Presbyte-
ns, Their Names are as follow,

For the South.
Miniſters.

John Veith	*William Erskine*	*George Campbell*
Gab. Simple	*William Weir*	*James Laurce*
Gilbert Rule	*Alex. Pitcairn*	*Archibald Hamilton*
James Kirkton M.	*Richard Howiſon* M.	*Patrick Peacock*
John Spalding	*James Veitch*	*Rob. Duncauſon*
Michael Bruce	*Patrick Simpſon*	*John Balandine*
Gab. Cuninghame	*Mathew Crawford*	*William Ker*

Patrick

Patrick Venier	*Neil Gitleſs*	*William Violin*
M. *John Hutchiſon*	M. *Andrew Morton*	M. *David Blair*
William Eccles	*Thomas Forreſter*	*Samuel Nairn*

Elders.

Earle of Crawford	*Sir John Hall*	*Coltneſs*
Earle Sutherland	*Sir James Riddel*	*Glanacrſton*
Viſc. of Arburthnet	*Baliſe Muir* Lairds	*Lammington* [A
La. Halleraig	*Baliſe Macklurg*	*John Muir* provoſt
Laird of Ormeſtone	*George Stirling*	*Hamilton of Gra*

For the North.

Miniſters.

John Law	*William Legget*	*James Rymer*
Hugh Kennedy	*Robert Rule*	*Thomas Ramſa*
M. *Will. Crighton*	M. *James Frazer*	M. *Robert Young*
John Anderſon	*Geo. Meldrum*	*William Mack*
Alex. Forbes	*Edward Jenuſon*	*Andrew Bucy*

Elders.

La. Ardbruchill	*Naughton*	*Lewchatt*
Green know	*Meggins*	

Afterwards it being repreſented that the Viſitors for t North were too few, there were added theſe following

Miniſters.

James Stewart	*Hugh Anderſon*	*Arthur Mitchel*
James Urquhart	*William Machay*	*William Ramſay*
M. *Alex. Dumbar*	M. *Walter Denune*	M. *Francis Melvil*
Alex. Frazer	*Geo. Meldrum at Glaſſe*	*John Macculloch*
Thomas Hog		

Elders.

Brodie	*Colloden*	*Sir George Monro* Ena
Grant	*Dalfolly*	*Sir David Frazer*
Grange Dumber	*Parkhay*	M. *John Campbell of Moy*
Eight	*Sir John Monro*	

This Committee was appointed to keep quarterly Seſſions *viz.* on the third *Wedneſday* of *January*, and the third *Wed neſday* of *April*, and to appoint afterwards their meetings as often as they ſhall think fit. That a *Quorum* ſhould be ten Miniſters and five ruling-Elders, and they were allowed to choo

e their own Moderator, and Clerk. The Inſtructions
ed for them by the Committee for overtures, were
ad and debated on *Thurſday* before the Aſs. roſe, but
ere not agreed to till the *Tueſday* thereafter. On *Munday*
ere read with ſome alterations: but Mr. *Kirkton* and a
many more adhered to the exceptions which they
at the firſt Reading, and ſaid, that the Alterations were
nſiderable. He alledged alſo, that what was then read
ot a true Copy of that which the Committee had
d to, and offered to the Moderator a true double
but the Moderator refuſed it, ſaying, he knew
ng of the matter: and becauſe the Aſs. was not like to
to an agreement at that time, therefore the matter was
ed back again to the Committee, and all who had any
to ſay about it were appointed to attend them. The next
was brought back again to the Aſs. and concluded; Mr.
n and ſome others who preſs'd alterations being abſent.
isfy your, and my own curioſity I uſed means to procure
y of the inſtructions, and got them with ſome difficul-
ich I here ſet down.

Inſtructions for the Committee or Commiſſion of the Kirk.

ſt, they are to take into their Cognizance all references
ppeals not diſcuſs'd in the Aſſembly and ſuch matters
e been ſtated before the Aſs. and referred to them, and
cuſs and determine the ſamine.

ondly, they are to give their advice to all Synods and
yteries when required, and tho' not required, yet upon
nation of any irregularity or precipitancy of proceed-
n Presbyteries they are to interpoſe their advice for ſiſt-
roceſſes till the next Synod or Aſs.

en this 2*d*. Article was read, ſome asked if the Commiſ-
ad power to call before themſelves any buſineſs, and to
he ſame out of the hands of Presbyteries. To which
oderator anſwered, no: but they are only to give their
, and ſaid he, I think no Presbytery will refuſe it,
which

which if they do, it muſt be *Cum periculo*, and the Church of *Scotland* will be free from any imputation of their actings.

Thirdly, they are to have power to viſit all Miniſters in Presbyteries as well Presbyterian as others.

Fourthly, they are to purge out of the Church all who upon due tryall ſhall be found inſufficient, Scandalous, Erroneous or *ſupinely negligent.*

It was moved that the words *ſupinely negligent* might be left out, but the ſame was refuſed.

Fifthly, they are to be carefull that none be admitted by them to Miniſterial Communion, or to a ſhare in the Government, but ſuch as upon due tryall (for which the viſitors ſhall take a competent time) ſhall be found to be Orthodox in the doctrine, of competent abilities, having a pious, Godly and peaceable Converſation as becometh a Miniſter of the Gospel, of an edifying gift, and whom the Commiſſion ſhall have grouud to believe will be faithfull to God and the Government, and diligent in the diſcharge of their Miniſterial duties and that all who ſhall be admitted to the Miniſtry or ſhall be received into a ſhare of the Covernment ſhall be obliged to own and ſubſcribe the Confeſſion of Faith, and to profeſs their ſubmiſſion and willingneſs to joyn and concur with the Presbyterian Church-Government.

At firſt it was Presbyterian communion, and only faithfull to the Government. Mr. *Kirkton* ſaid that this Article was a matter of very great conſequence, and deſired it might be well conſidered, for in *hoc vertitur fortuna Scotia*, and complained that there was not one word of the Scandal of conforming which he ſaid was the greateſt of all Scandals. Mr. *Fraſer of Brae* propoſed that the clauſe of repentance might be inſerted. The Moderator anſwered, that in effect it was there already if they look't upon the Commiſſioners as diſcreet and Judicious men; for ſo (ſaid he) they will admit none without repentance, for without that they cannot have ground to believe that ever they will be faithfull to the Government. Mr. *Kirkton* replyed, that they could never be ſure of Epiſcopall Miniſters, for many of them (ſays he) has changed three

times already, and they will do it at every turn: Mr. *William* moved that they might be obliged to declare that they ſhould her by advice nor any other way endeavour the alteration he Presbyterian Government.

ixthly, that they be very Cautious in receiving in Informati-, and forming Libels againſt the late Conformiſts, and preſent umbents, and that they proceed in the matter of cenſure very iberately, ſo as that none may have juſt cauſe to complain of ir rigidity, yet ſo as to omit no means of information, and that y ſhall not proceed to cenſure but upon relevant Libels and ficient probations.

eventhly, that this Commiſſion do not meddle in publick af- s or in any thing not expreſſed in their Commiſſion, which is eby declared to be given them *in hunc finem* only *& pro preſenti leſiæ ſtatum.*

ighthly, they ſhall be anſwerable, and cenſurable by the next nerall Aſſembly, and ſhall continue till the firſt of *Nov.* next, here be no Generall Aſs. before that time.

y theſe Inſtructions it appears that the Committee was main- eſigned againſt the Epiſcopal Clergy, who as yet kept their ces becauſe of their compliance with the Civil Government. sbyterians can never be brought to have true kindneſs for E- copal Miniſters had they never ſo many recommendations for ir parts, piety, or their Intereſt in the favour of great men. But all occaſions they do draw back from them, and do refuſe to cur with them in advancing even the Common ends of Reli- n and truth. And at this time they not only had an averſion to m on the account of their different principles, but alſo they e afraid to receive them into their communion, and eſpecial- nto a ſhare of the Government, becauſe the Epiſcopal Clergy double their number, and therefore it was dangerous to re- them, leſt by the plurality of their number on ſome fit occaſi- hey ſhould forge a change of the Government. They conſider- hat the Compliance and ſubmiſſion to Presbyterian Govern- t, which ſuch would give at this time, would not be free and ing, but only out of a neceſſity to ſerve the preſent Turn till ſhould be better ſtated: Wherefore either to revenge them-

ſelves upon the Enemies of their Government, or the better to ſecure it, it was from the very firſt reſolved upon to lay aſide all Epiſcopal Miniſters, unleſs they evidently teſtified a change of mind as well as of outward behaviour. But how to compaſs it was the difficulty, for a direct Act for this would make their deſign plain and ſhew their malice bare-fac'd, it would encreaſe the Clamours and Prejudices of the people, nor could the ſtate in Equity ſuffer it to paſs. The only expedient then was, to do it by ſome indirect by-blow, by putting ſomething to them which they could not do; & by this means render them lyable to their cenſures, or which, if they did, would proſtitute their reputation with the people, & turn them odious as men of no Principles, Honeſty, or Stedfaſtneſs And as they envyed them their reputation and favour, ſo they thought if they could bring them to forfeit that, there would be little difficulty in turning them out, neither needed they fear the doing it as occaſion offered. It was obſerved that the Faſts formerly appointed went ill away with the Epiſcopal Clergy; ſome Miniſters would not obſerve them at all, others would not read the Proclamation appointing them, becauſe of ſome inſinuations which reflected on Epiſcopacy, and thoſe who complyed with it, and generally the people cenſured thoſe who read & obſerved the ſame.

Another Faſt therefore more plain and particular then the former was thought the fitteſt Stratagem for procuring the ruine of the Epiſcopal Clergy. The motion was no ſooner propoſed then entertained, and a Committee appointed for the drawing up the reaſons of it, which were publickly read in the Aſſembly *Novemb.* 11*th.* When the Clerk had done, the Moderator ſaid, *Brethren, this is a Savoury Paper, Indeed it is a moſt Savoury Paper, and worthy to be heard over again.* After a ſecond reading, Mr *Frazer* of *Brae* asked who was to obſerve the ſame, whether Presbyterian Miniſters or Curates alſo. *Brother*, ſaid the Moderator, *that is not timely ſtarted, for we muſt firſt conſider the thing, and conclude that, and then we ſhall conſider the perſons who ſhall obſerve it.* Others ſaid, that what Mr *Frazer* had propoſed ought firſt to be conſidered. When they had for ſome time exerciſed their wit about the reaſons of the Faſt, and the way of wording it, the Moderator ask'd the Commiſſioner if his Grace had any thing to ſay about it, who anſwered, yes, and

therefore

refore desired it might be delayed till the next day, which was ordingly done: the next day being the 12*th.* of *Nov.* the busi- s of the Fast was again brought before the Ass. and the paper taining the reasons of it read with this alteration, that *The De- ation, Oaths of Allegiance, Supremacy, and Test, and some such par- lars were left out:* It would seem that the Commissioners refu- to suffer it to pass if these had been expresly mentioned: where- e to get the Commissioner to condescend to the thing, they ht out the names: But he is an ignorant reader, and has little ll in spelling who doth not perceive that they are all couch'd & plied. So this day the reasons were approved, and an act pass'd, uiring all persons throughout the Kingdom whether in Kirks Meeting houses punctually to observe the same. I should detain u too long, if I should give you an account of the reasons here, d pass observations thereon. I chuse rather to send you the pa- it self that you may see it and consider it with your own eyes, d at the first view of it you may be convinced how choaking it ll be to the Episcopal Clergy, who can neither in credit or con- ence observe it; nor can any who are less intereſſed in the E- copal Government go along with it, unless they could be per- aded that Episcopacy, is not only unlawfull but the cause and casion of much wickedness and impiety, and the setting it up is apostatize from God, & to make Defection from the truth. None n observe this fast for the reasons enjoyned, but at the same time y must condemn the *Church of England* and other Protestant urches, nay the Catholick Church of Christ from the Apostles s down to *Calvin*. The Ass. understood well enough how con- ry the design and reasons of this fast were to the sentiments of se who were commanded to observe it, & that they could not p it without being guilty of the greatest Hypocrisy and mock- g of God: and therefore for them, for their own particular ends, require men thus to mock God and play the Hypocrite, was a rrid and most unjustifiable peice of villany: this shews that they t for strife and envy, and not to please God, but to ensnare men, t to avert the Divine Judgements but that they may have oc- ion of executing their wrath and malice under the Colour and ddow of zeal against Sin. With the Act of the Ass. for the fast

I have ſent you alſo the act of Councill annexing the Civil Sanction to it procured by my Lord *Crawford*'s means: and I deſire you to take Notice of the Cloſe of it, where the Obſervation of the Faſt is Urged out of fear of Gods wrath, and after that is ſubjoyned the higheſt perils from them, which ſome ſaid was like the Proclamations of one *Borthwick* ſometimes a Bayliff in this City, which were wont to be under the pain of death, and fourty Pound beſides. The mentioning of theſe printed Acts brings to my Memory a paſſage of the Printer; Some in hopes of getting gain thereby Petitioned the Aſs. for the gift of publiſhing their Acts. Mrs. *Anderſon* claim'd the priviledge by vertue of a gift from the King to print all publick Acts and Proclamations; and withall ſhe might have deſerved ſuch a favour from them having ever heretofore Favoured their Party, and allowed them the uſe of her Preſs for publiſhing their Pamphlets, and even ſuch as durſt not be well avowed. But either becauſe they would have a Printer of their own diſtinct from the Kings, or that they would not ſhew kindneſs to her, who had acceſſion to the guilt of the late Reigns, by printing their ſinfull Acts and Proclamations: for one or both theſe Reaſons they denied her the Favour, and beſtowed it on *George Moſman* who repreſented in his Petition, that he was not only always a true friend to their Intereſt, but alſo a ſufferer for the Cauſe. And it's true he was ever Whig enough, but what his Suffrings were it is not well known, ſeeing he ever lived peaceably at *Edenburgh*, and had the freedome of a good trade, whereby he is become Fat every way. Other men loſe by their Sufferings, but they gain by theirs even in this life. So Mr. *Johnſton* died two Thouſand pound Sterling rich who was not worth forty or fifty pound when he left his charge. Tho' Mrs. *Anderſon* was repulſed by the Aſs. yet ſhe would not give over, but next tried her Intereſt with the Councill that at leaſt ſhe might have the printing of thoſe Acts which had the Civil Sanction added to them, they being comprehended within her gift. *Crawford* who thinks all the Acts of the Presbyterians ſhould be like the Laws of the *Medes* and *Perſians* ſtood up for *Moſman*, others pleaded for *Anderſons* right, it not being in the power of the Councill, far leſs of the Aſs. to take away their right and property or any part of it. But one [illegible] ſmartly, that

Vide the laſt Paper.

he Caſe ſhould be ſtated not betwixt Mrs. *Anderſon* and *Moſman*, but
ixt the King and the Aſs. whether the King ſhould yield to the Aſs.
e Aſs. to the King My Lord *Crawford* thought the firſt no abſurdity,
ffered to produce inſtances of it in former times. But the reſt of the
cellors thought they were obliged in Civility to preſer the King, and
rs *Anderſon* carried it.

believe I may have wearied you with the length of my Letter,
ve pardon only to add two or three particulars more, and I
cloſe. The firſt was, their appointing an anſwer to be made
e printed accounts of the perſecution of the Epiſcopal Cler-
n this Kingdom. At the generall meeting it was laid on Mr.
drum who declin'd it. Then it was recommended to Mr. *Alex-*
r Pitcairne who did nothing in it. He excuſed himſelf before
Aſs. in that he knew not the matters of fact and the true In-
ation was not ſent him. The Aſs. ordered him again to go on
and appointed Mr *Gilbert Rule*, and ſome others to aſſiſt him
e work, and required all the members to furniſh them with
u.tions proper for it. Mr. *Meldrum* in a Sermon before the
offered to Juſtify the barbarities of the Rabble, and the ill u-
which the Epiſcopal Clergy met with, alledging that their
rs, vices and ſcandals deſerve no better at the peoples hands:
what Juſtification & defence will be made by thoſe who are
inted to do it, in name of the Aſs. I do not know, but this I
onfident, that they will never prove any material circum-
ce in matter of fact to be falſe.

Second particular I am to make you acquainted with, is an
for taking off the ſentence of depoſition which was pronoun-
gainſt ſome Miniſters, eſpecially thoſe of the Remonſtrators
anno 1660. I told you before that it had been propoſed at the
eral meeting, but was then laid aſide by reaſon of the miſtakes
were like to ariſe among the Brethren about it. Now the Mo-
or who was mainly concerned in the buſineſs finding him-
little better ſtated made an overture of it to the Aſs. the day
s diſſolved: and to obtain it the more eaſily, he brought it in
ay of a ſurprize: *Brethren*, ſaid he, *you may remember there were*
ſome unhappy differences among us, which ſome carried ſo high as to
d to inflict the ſentence of depoſition upon ſome on that account;

now

now I think it fit before we part, that this ſentence be revoked; that as we are all one mans bairns, ſo we may be all alike ſtated. Mr. *Gilbert Rule* replied, that he judged it better to bury theſe matters in oblivion, that they could not paſs a generall Act for reponing theſe men without re-examining their proceſſes, which was no ways fit; & perhaps they would not be found all alike, for ſome might be depoſed for Scandall and other Crimes, and not only for theſe unhappy heats and differences. The Moderator anſwered him, *Brother there is no need of condeſcending on particulars, and I believe they will be found all alike, and that they are all very honeſt men that are concerned*: So he named Mr. *Wier* and ſome others, and among the reſt himſelf in the third perſon, ſaying, *There is one Mr.* Hugh Kennedy, *whom I warrant you ken all well enough.* To conclude, the Act paſſed, the ſentence of depoſition lying upon theſe perſons was made void, and they declared to be true and lawfull Miniſters. And herein truly the Moderators wit fail'd him, for inſtead of righting himſelf which he deſigned, he raiſed objections against himſelf which otherwiſe would have been forgotten: and by this Act brought an indelible taſh both upon his own publick Miniſtry theſe two three years, and alſo upon the preſent Aſs. in that the Moderator and many of its members were both legally and Canonically incapable. Now that they hear this, they pretend that the ſentence was taken off formerly, and that the Aſs. only ratified and confirmed what was formerly done in theſe mens favour, and that it was uſuall to ratify in the firſt Generall Aſs. the Acts of inferiour Judicatories. But as they cannot inſtance the time nor the meeting in which theſe perſons were reponed, ſo they never had any proper or avowed meeting for ſuch a buſineſs till the Indulgence granted by King *James*: and we never heard it ſo much as propoſed before in any of their avowed meetings till the laſt generall one as was already declared; and either the ſentence lying upon theſe perſons was valid or not: If it was not, then what needed ſuch a Solemn annulling of it by an Act of the Generall Aſs. But if it was valid, then the Aſs. approved of men who were contumacious to the diſcipline & government of their own Church for they received ſuch to be members of the Aſs. and alſo chooſed one of that Gang to preſide in it, whatever may be ſaid as to the depoſition of theſe

men, if it was found expedient that the Aſs. ſhould paſs a verdict on had been prudent and proper to have done it before their admiſſion embers; and if the Credit of the Aſs. had been regarded, they would have choſen a Moderator againſt whom there was ſuch a conſiderable ption: certainly a leſs reaſon may invalidate the Authority of the Aſs. er it unlawfull and unworthy to be owned and ſubmitted to.

he laſt particular I ſhall trouble you with is about the chooſing Com- oners to go from the Aſs. to the King to make a true repreſentation eir proceedings, to intreat the continuance of his favour, and to vin- te themſelves from the aſperſions of their enemies. It's ſaid that Mr. *airs* whom the king had ſent down with letters of inſtruction to the expected that they would have honoured him with that truſt, but ther it was out of any Jealouſy of his conduct or faithfullneſs, or if it to gratify others who might have had particular deſigns of their own paſſed by Mr. *Carſtairs*, and gave the Employment to Mr. *Gilbert Rule* Mr. *David Blair*. The firſt I have often had occaſion to mention, the r preached in a meeting-houſe here; he is ſaid to be not ſo courſe but ething better Poliſhed than other common Presbyterians: He is Son Ir. *Robert Blair* Miniſter at St. *Andrews*, who was famous for many gs but eſpecially his Civility to King *Charles the 2d.* when he made him it at his own houſe. Mr. *Blair* when the King came in was ſitting in air, and it ſeems at the time under a bodily infirmity which both kept from riſing and excuſed it, when Mrs. *Blair* ran to to fetch a Chair to King, he ſaid, *My heart do not trouble your ſelf, he is a young man he may in one to himſelf.*

t laſt I come to the diſſolution of the Aſſembly, which was talked of rall days before, and actually concluded and reſolved upon *Nov.* 13. ir laſt Sederunt was in the afternoon, and continued till it was night. re they debated the calling of another Aſs. and the time of its ſitting; e were for one month, ſome were for another, and there were few ths of the year but was favoured by one or other as fitteſt for an Aſs. e mideſt of theſe debates among themſelves, the Commiſſioner (whoſe e they never ſought in the affair) ſtood up and diſſolved them in the s name, and by the ſame Authority called and appointed another to on the firſt of *Nov.* next to come, 1691. The Aſſembly was Sur- d with this, but it would ſeem they thought not fit to call it in queſti- therefore they ſubmitted: and all was concluded with a prayer and n: The Pſalm they Sung was the 133.

nus ended our famous Aſſembly: an account whereof I have given s fully and exactly as I could: I was not overhaſty to believe any in- ation till I found it confirmed by two or three others: If I be mi- n in ſome ſmall circumſtances, which the beſt Hiſtorians may erre in;

I am

I am ſure no material falſhood can be charged upon me, Let it be no prejudice againſt the truth of my relation, that I ſometimes appear no friend to the Party; but tho' I be not, I will not willingly and wittingly lye upon them. I need not aſſure you of my ingenuity who knows that I hate to utter a lye, either for advancing the beſt cauſe or deſtroying the worſt. But I confeſs I can hardly bridle my paſſion when I conſider the errour and injuſtice, the unreaſonableneſs and Hypocriſy which theſe people are guilty of, who if you will take their word for it are the only true Godly, and who only have a ſenſe of Religion and the practiſe of it: but I am confident neither Church nor Religion will proſper till that Spirit be caſt out which poſſeſſes them. I pray God convert them, and let out much of his Spirit upon them, and all others, that our Land may have peace, and the diviſions of our Church may be healed; that our Confuſions may be wholly removed, and order and good Government reſtored, and that the worſhip of God may be duly and decently performed as may best tend to the advancement of his Glory, and the good and Edification of the Souls of his people, with this prayer for the Church, and my hearty wiſhes for your ſelf, I take my leave at this time.

December 1690.

FINIS.

INFORMATION
FOR THE
Heritors, Elders, &c.
OF THE
PARISH of PEEBLES;
Againſt
Mr. WILLIAM VEATCH.

THE late Mr. *John Hay* Miniſter of the Goſpel at *Peebles*, being by Bodily Pain and Sickneſs utterly diſabled for the blick Exerciſe of his Miniſtry, and apchending the time of his Departure to approaching; Out of a deep concern his Flock, after the Example of good faithful Paſtors in all Ages, reſolved ook out for a Succeſſor; And for that ect, wrote to the Duke of *Queenſbery*, en undoubted Patron of the Pariſh of bles) to nominate ſome Able and God-Miniſter, who might aſſiſt him as a per during his Life, and to whom he ht recommend and leave his Charge is Death. His Grace being well ſaed with ſo Pious a deſire, remits the ice to himſelf, whereupon he calls invites Mr. *Robert Knocks*, one of the iſters of the City of *Glaſgow*, who haaccepted the Call, and to the great mfort of the Paſtor and People, ſerved *Cure* for ſometime: The ſick Man his peaceable Exit in the Lord, ſolahimſelf in this; *That he had not left Flock as Sheep without a Shepherd*; Imdiately after whoſe Deceaſe, the Heri, Elders, and Parochioners, did apply themſelves to the Duke's Factor, to Petition the Duke then at *London*, and to acquaint him, that they Unanimouſly deſired Mr. *Robert Knocks* to be their Miniſter, in place of the deceaſt Mr. *John Hay*, which accordingly the Duke agreed to, and ordered Mr. *Knox* to continue in the Exerciſe of his Miniſtry there. And thereafter upon the 17*th* of *November* 1689, being the Lord's Day after Sermons, the Seſſion being ſitting, and the Duke's Letter read unto them, the whole Heritors, Elders, and Parochioners then preſent, did Unanimouſly and Cheerfully receive the ſaid Letter and Nomination, and promiſed to Mr. *Knox* all the Encouragement that could be expected from a Dutiful People; And the Seſſion did order the Lairds of *Hayſtoun*, and *Halkſhaw*, *William Plenderleith*, *John Hope*, and *John Gevan*, late Provoſts of *Peebles*, to wait upon the Duke at his Return, and give him Thanks in all their Names for his care of them. After which time Mr. *Knox* having all the right to be Miniſter at *Peebles*, which the ſtate of the Church could then admit of, *viz.* Deſignation and Appointment of the Patron, with the Conſent and Concurrence of the Heritors, Elders,

and by far the greateſt and moſt ſubſtantial part of the People, and wanting only the formality of an Induction or Inſtitution, in regard there was no Legal *Eccleſiaſtical Judicatory* then in being to confer it on him, continued in the free and peaceable Exerciſe of his Miniſtry, until the ſixteenth of *February* 1690, when ſome violent Interruption being offered unto him by a Company of Unruly People, as he was coming to the Church on the Lord's Day in the Morning; the Heritors, Elders and People as aforeſaid, were ſo much concerned, that by an expreſs Obligation ſubſcribed under their Hands, they declare their Reſolution to adhere to the ſaid Mr. *Knox* as their Miniſter; And Commiſſioned ſome of their Number to purſue that high Riot, before the Moſt Honourable Lords of their *Majeſties* Privy Council; Upon whoſe Complaint and Application, the Lords of Council finding Mr. *Knox* to have good Right to ſerve the *Cure* at the Church of *Peebles*, did juſtly puniſh the Author of the Tumult, and oblige the Magiſtrates of *Peebles*, to take ſuch care of the Peace, that there might be no Interruption offered to him for the Future, and thereafter he enjoyed his Miniſtry comfortably and peaceably, until the *Presbytery* having as would ſeem by all their poſterior Acts, reſolved to Thruſt him out, and obtrude another on the Pariſh, did by their Act of the 24*th* of *July* laſt at *Kirkurd*, without ever examining his Right and Title, or giving him any Citation, Proceeding upon a falſe Suppoſition, as if he had poſſeſt himſelf wrongouſly of the Church, required him to forbear Preaching, till he ſhould be allowed by them. The Extract of which Act, being delivered to him by the preſent Provoſt of *Peebles* moſt unſeaſonably upon the Lord's Day thereafter, juſt as he was going to the Pulpit; he taking it as the Act plainly bears, to be only a Temporary reſtraint, till ſuch time as he ſhould apply himſelf to the *Presbytery* for their Allowance, did patiently and pleaſantly obey it, taking his ſeat among the Auditors, while the Provoſt fetcht a Miniſter from the *Meeting-Houſe* to Preach in the Church, who after Sermons by an Order (as he ſaid) from the *Presbytery*, ſurprized the Pariſh, by declaring the Church to be vacant, for the ſupply of which pretended Vacancy, the ſaid *Presbytery* ſent Mr. *Robert Eliot* one of their own Number, upon the 24*th* of *Auguſt* being the Lord's Day, to Preach and hold a Meeting for the calling of one Mr. *William Veatch*; Which Meeting being called after Sermons, the Heritors, either by themſelves, or their Proxies, together with all the ordinary Elders of the Pariſh, and the generality of the whole People, Compeered and Proteſted againſt the calling of Mr. *Veatch*, appealing from the *Presbytery* to the next *Provincial*, or *General Aſſembly* that ſhould happen to be, promiſing to give in the double of their Proteſtation and Appeal, with the Reaſons thereof to the *Presbytery* the firſt Day of their Meeting; whereupon they took Inſtruments. The ſaid Mr. *Robert Elliot* in a ſtrange and unbecoming Heat and Tranſport, inſolently preſuming to take Inſtruments againſt them in the Name of Jeſus Chriſt, and without any regard to their Proteſtation, he with his Aſſociates proceeded to Nominate ſo many pretended Commiſſioners, to go the next day with Mr. *William Ruſſel* who was ſent by the *Presbytery*, and in the Name of the Pariſh of *Peebles*, to offer a pretended Call to the ſaid Mr. *Veatch*, among which Commiſſioners the notorious Villain *Beatty*, who occaſioned the former Tumult, was one, who for his horrid Prophanation of the Lord's Day, and villanous Attempt thereupon againſt Mr. *Knox*, had been lately and deſervedly puniſhed by the Privy Council, to which Call, albeit only ſigned by *Cardronno*, who has but ſmall Intereſt in the Pariſh, and two or three mean Heritors who have but two Aikers of Ground a piece almoſt, Mr. *Veatch* cordially imbracing, came and preſented it to the *Presbytery* of *Peebles*, at and within the Chappel thereof upon the day of *September* following; The

which

hich day and place, the Heritors &c. themſelves and their Proxies, com-ared and gave in their Proteſtation and ppeal in Writing, with the moſt grave d weighty reaſons thereof, *viz. That e Church could not be reputed vacant*, Mr. *nox* who had beſide Poſſeſſion, a good ght and Title thereto, and to whom ey were firmly reſolved to adhere, not ing either Depoſed, or Deprived, but ly Inhibited for a time, by the Act of e Presbytery, and his Right not exa-ined, and diſcuſſed either by the *Preſ-tery*, or any other *competent Judicatory*; d ſuppoſe the *Church* had been *vacant*, it was not; Yet the ſaid pretended ll of Mr. *Veatches* was *ipſo facto* void d null, in regard of ſeveral eſſential fects and Informalities of it, ſuch as e Call had not been made in a *Regular* y by a publick meeting of Heritors, lers, and Town Council, but by pri-e ſubſcriptions, which the Magiſtrates *Peebles* by menaces and promiſes had retly collected from a multitude of rſons legally uncapable of any vote in Election; Some of them having no reſt at all in the Pariſh. That there re none of the Elders conſenting there-o, and of a multitude of conſiderable itors in the Pariſh, only two or three y and obſcure ones conſented. All ch reaſons are more fully expreſt in Appeal, whereupon they took Inſtru-ts, but the whole Presbytery (except Old Grave Man who diſſented all a-) taking no notice thereof, nor to chſafe in the leaſt any Anſwer there-accepted of and ſuſtained the afore-pretended Call, exhibited unto them vours of *Mr. Veatch*, Ordering an t to be ſerv'd for him the next 's Day; which Edict being returned e Presbytery, upon the 17*th* of *Sep-r*, and called at the Chappel door, peared again the Heritors, El-*&c.* and Declared their Adherence eir former Proteſtation and Appeal, the whole Reaſons thereof, and yning ſome more pregnant Reaſons to; *viz.* That the ſaid Mr. *Veatch* was a perſon utterly unknown to them; and that they ought not to be conſtrained with an *implicite Faith*, to *intruſt the care of their Souls to a Man of whom they had no competent knowledge*; Yea, that he was a Stranger to the *Presbytery* it ſelf, and that they had never been at the pains to hear him Preach; that they might judge of his Qualifications for ſo eminent a place; that the little Tryal the Pariſh had of him in two or three Sermons, they were in their private Judgement of Diſcretion not well pleaſed with his way of Preaching, for ſeveral Grave and Weighty Exceptions which they had ready to produce. That for the proſpect of a more lucrative place, he had by in-direct methods got himſelf looſed from other Calls, that he might force himſelf in upon the Pariſh of *Peebles*. And finally, that the *Presbytery* had in many inſtances behaved themſelves very partially in this whole Affair, for all which Reaſons more amply enlarged by them at that time, and contained in their Inſtruments; They did *de novo* Proteſt and Appeal againſt a-ny further Procedure of the *Presbytery* upon the ſaid Edict, giving in a Copy of this their new Appeal, with the Reaſons of it, and taking Inſtruments thereupon, in contempt of which repeated Appeals, with the moſt irrefragable Reaſons there-of; the *Presbytery* having determined before hand to inſtitute Mr. *Veatch*; and for that effect ingaged Mr. *Robert Elliot* to Preach at his Inſtitution, proceeded the very next day, being the 18*th* of *September*, actually to Inſtitute him, in moſt Illegal and Diſorderly way, contra-ry to an expreſs Act of the *General Aſ-ſembly*, holden at *Glaſgow*, *December* 17. 1638. Whereby it is expreſly provided, *That no perſon be obtruded into any Office in the Kirk, contrary to the will of the Congre-gation.* At which pretended Inſtitution, there were none of the Heritors of any worth, or eſteem, nor of the ſtanding Elderſhip of the Pariſh, (and excepting the preſent Magiſtrates,) none of the ſubſtantial Pariſhioners; Yea, in propor-tion of the Body of the Pariſh, few at all

to Accept of or Imbrace him; in so much that it's informed, Mr. *Elliot* publickly expressed his grief, That there were so few honest Men in the Parish to receive their Pastor.

In Respect of all which, and that the Heritors consenting to Mr. *Veatch* his Call, are but very few, and against several of whom there are Competent and Relevant Exceptions; *viz.* That some of them are not Heritors, and others by promise of ease of their Stipends, and some by Threatnings if they did not consent; And that the Heritors who have protested against the said Call, are not only the most considerable Heritors, and have the most considerable Interest in the Parish, but are double the number of the other, beside the whole Eldership. It is therefore hoped, That his *Grace*, His Majestie's *High Commissioner* to the *Assembly*, the Right Reverend Moderator, and the Reverend Brethren of the *General Assembly* of the Kirk of *Scotland* now sitting, May Examine, and take into their Grave and Godly Consideration, the whole Progress of this Affair, together with the Parishes Protestations and Appeals, which they Humbly Crave may be publickly Read, hoping by their Pious Wisdom, to have their Lawful Pastor restored unto them; And in Order thereunto, to be relieved of such an Illegal Intruder, who upon many Accounts has rendered himself unfit to be continued in such a Charge, particularly, because being conscious to himself of the weakness and insufficiency of his Call, partly by his own Solicitations, partly by other undirect Methods, he did influence some few Heritors of Note, to sign it after an Edict had been served thereupon; Again to shake himself Loose from the Calls, which were Referred to the *Synod* of *Kelso*, he had prevailed with some of his Friends, to Represent his Call to *Peebles*, as the effect of an immediate and Extraordinary Providence, which they did so flourish out in the several Circumstances, that it might appear equivalent to a voice from Heaven, which he ought not to disobey. Whereas is can be evinc'd, by clear Evidences, That it was a Draught and Design of Men, carried on underhand for a considerable time. And it is left to the *Assembly* to judge what a gross Hypocrisie and Abuse of the *Sacred Name of Providence* it is to pretend an *immediate hand of God*, to the Cobweb-Plots and Contrivances of fraital Men; Sure, for as well as this Providence was painted forth to gain this point before the *Synod*, there were some of that Meeting, who could see thorow the vanity of that Pretence; And in special, one Grave and Wise Member, could not let it pass without a tart Reflection on it; Siklike, upon the day of his Admission, he was not afraid publickly to take God to witness, that no prospect of a great Benefice had induced him to come to *Peebles*, whereas it transcends the comprehensions of the most vast and extensive Charity, to fancy what other motive could prevail with him, to reject Calls of People that were Zealous and Unanimous for him; and thrust himself in upon a Parish who desired him not, and can expect no Spiritual Comfort from his Ministry. And finally, He has since that time imposed conditions of admitting Children to Baptism in that Parish, which neither the Law of the Land, nor the late *General Meeting* of this *Church* has warranted him to do; whereupon several Persons were necessitate to take their Children to be Baptised by others, and some have taken Instruments against him. And not a few Infants have been in apparent Danger of Dying without Baptism, to the great grief of their Parents; Among whom were weak Twins belonging to one of the late Magistrates. All which can clearly be proved against him, together with several other Articles which they have to produce, and can prove, competent time being allowed unto them for the Citation of Witnesses, but which they have hitherto forborn to make use of, out of tenderness to his Character, and will always forbear till they be constrained to take this last Remedy.

This

his is the exact Copy of the Information and Petition given in by Mr. *Heriot*, Miniſter of *Dalkeith*, in Print, to the Privy Council at *Edenburgh*.

INFORMATION

FOR

r. *ALEXANDER HERIOT*, Miniſter at *DALKEITH*.

Relation to the Libel againſt him, before the Presbytery at Dalkeith, *and the Sentences thereon. And Petitions to the Lords of Their MAJESTIES Privy Council.*

e Appeal given in by the ſaid Mr. Alexander Heriot *to the Synod of* Midlothian, *containing a ſhort Information of the Progreſs of that Proceſs, to that time, is as follows.*

MOderator, Being conſcious of my Innocence, and finding my ſelf ronged, and Injured, I here appeal om this Synod, to the firſt *General Aſbly*, when it ſhall meet; and in the can time to their *Majeſties Protection*, r Juſtice and Relief; And ſince the Law ows the Liedges a competent time to ve in the Reaſons of their appeals, I re Proteſt within Twenty four hours, to ve in the Reaſons of this my appeal to ur Clerk; And withall, I proteſt that is be Recorded by him. And upon all ake Inſtruments.

e Reaſons of Appeal of Mr. Alexander Heriot *Miniſter at* Dalkeith, *from the Synod of* Midlothian, *to the next Lawful* General Aſſembly, *And to their MAJESTIES Protection for Juſtice, and Relief in the mean time.*

THERE being an Indictment given in to the Presbytery of *Dalith* againſt the ſaid Mr. *Alexander Heriot*, d the Libel bearing it to be given in in e Name of the Parochiners, the ſaid Mr. *Alexander Heriot* and Parochiners compeered, and craved that his accuſers might be named to him, and that they might ſubſcribe their Charge againſt him; And that in regard that the ſaid Heritors and Parochiners did not only *Viva Voce*, but by a Writ under their Hands Diſclaim and Diſown it, except *Alexander Calderwood*, and a few others, *ex fæce populi*. And albeit no Libel ought to be admitted without a Purſuer; Yet the Presbytery refuſed to condeſcend upon the Ingivers of the Libel, or to ordain them to own and ſubſcribe it. Like as, none had the Confidence to own it, except the ſaid *Alexander Calderwood*, who ſat among them as one of the Ruling Elders, and who is notourly known to be the ſaid Mr. *Alexander Heriot*'s declared Enemy (although without cauſe) and who invented and reported moſt falſe Calumnies againſt him, of which when he was challenged, his anſwer was, That whether they were true or falſe, he had thereupon taken two hundred of the Parochiners from his Communion;

munion; Mr. *Heriot* declined him as Judge in this matter, wherein he both informed and accuſed; which not only conſiſted in the knowledge of the Presbytery (who had no other Information but his) but which was likewiſe offered to be proved by his Oath; yet notwithſtanding thereof, againſt all Law, Reaſon, and good Order, the Presbytery would not remove him, but allowed him to ſit as one of Mr. *Heriot*'s Judges, and appointed him one of the Examinators of the Witneſſes: and he forgetting that ſtation, informed and tampered with ſome of them, and threatned others, as to what they ſhould depone; and the Witneſſes being overawed and interrupted in their Examinations, and not allowed to declare the whole Truth in complext matters of Fact, whereby the Depoſitions may be lame and weak, and carry a quite contrary meaning of the Truth, of what the Witneſſes offered to depone; And ſome of the Witneſſes having deſired that they might ſee and read their own Depoſitions before they ſubſcribed them, the ſame was abſolutely refuſed, with this Expoſtulation; *What? do you diſtruſt us? and do you queſtion our Clerk's honeſty?* And thus they cauſed theſe Witneſſes ſubſcribe what was written, ſo that there may be left out the material parts of their Depoſitions, which cleared their Miniſter. And not only are there ſeveral Articles of the Libel, which are not upon theſe Heads, to which the Trial of the *Regular Clergy* is reſtricted by Act of *Parliament*, and which are in themſelves *alterius fori*, but likewiſe there was an additional Libel raiſed againſt the ſaid Mr. *Alexander*, and without any Citation given to him thereupon, or Copy, Sight or Notice given to him thereof; Witneſſes are examined, than all which there can be nothing in judicial Procedures more Partial, Pernicious, and Unjuſt. And Mr. *Alexander Heriot* having appealed from the Presbytery to the General Aſſembly, the Presbytery notwithſtanding thereof proceeded, and found the Libel Valid, and Proved; and therefore, and in regard of Mr. *Heriot*'s Contumacy (as they termed his Appeal to the General Aſſembly, which ſat in *October* laſt) they ſuſpended him from the Miniſtry, and referred him for further Cenſure to the General Aſſembly. But the General Aſſembly having found no Contumacy in the Appeal, they referred him back again to the Synod. And now the ſaid Mr. *Alexander* does again Appeal from the Synod, and from any Sentence they ſhall give in this Matter, to the next lawful General Aſſembly, and in the mean time, to Their Majeſties Protection for Juſtice and Relief. For thir Grounds and Reaſons.

Firſt, There being a Petition given in by the Heritors and Parochiners of *Dalkeith* to the Synod, atteſting, the ſaid Mr. *Alexander* his Faithfulneſs in the Miniſtry, and his Innocency as to the things Libelled againſt him; and craving, that according to the Act of *Parliament*, the Depoſitions of the Witneſſes might be made patent, that they might be the better Redargued; yet the Synod ſuffered not the ſaid Petition to be read.

Secondly, The ſaid Mr. *Alexander* having repreſented to the Synod the foreſaid Procedure of the Presbytery againſt him, and having craved that the Depoſitions of the Witneſſes, might be read before him, and that he might have a Copy of the Aditional Libel, which he had never ſeen; and that conform to the Act of *Parliament*, the Depoſitions of the Witneſſes might be made patent to him, to the end that he might have a Copy thereof, to the effect he might the better clear himſelf, from any thing that may ſeem to be deponed againſt him; yet notwithſtanding thereof, (and contrare to Law) the ſame was alſo refuſed by the Synod, and undoubtedly for this Reaſon, That the Probation was weak, and might not abide the Light nor Trial, for *Veritas non quærit Angulos*.

Thirdly, The ſaid Mr. *Alexander* repreſented to the Synod, That he was informed

hat one of the Articles deponed a- him, was, That he ſhould have ed about a Bonfire the 14*th* of *Octo-* 688; And that the ſame was the on- rticle proved againſt him, which he ntly redargued, for the ſaid 14*th* of *October* 1688 fell upon a Sunday, hat the Witneſſes and whole Inha- ts of *Dalkeith* cannot but declare, here was never Bonfires at *Dalkeith* a Sunday, ſo that they deponed . And the Dancing about a Bonfire ſo publick an Act, that not only the eſſes that have deponed it, but like- many others would have ſeen it, ll the Inhabitants of *Dalkeith* would heard of it, if it had been true: notwithſtanding thereof, all the hbours to that Bonfire, and whole itants of *Dalkeith* will declare and e, that they neither ſaw nor heard ir Miniſter dancing at that, or any Bonfire; yet notwithſtanding of lear Conviction, and redarguing of Article, the Synod had no regard o, affirming that there was no help now, it being ſo deponed, which other thing than as if they had ſaid, hey were not concerned tho' it were for it was ſo deponed; and which conſequential to a clear and poſitive guing, and Improbation of the Ar- and Probation thereof, that the lice and deſign of the Synod to pro- gainſt the ſaid Mr. *Alexander* upon ver was alleadged, altho' without tion, or upon a Redargued Probati- evidently manifeſt.

. The ſaid Mr. *Alexander* repre- to the Synod, that he had former- aled from the Presbytery, and that but too evident from what is above d, that they were Party againſt And which was further demon- from this, That the ſaid Presbyte- *Alexander Calderwood*, did in face Synod not only interrupt the ſaid *xander* when he was ſpeaking; ways debated and reaſoned againſt his oppoſite Parties, ſo that it could expected, but that they would do more when he was removed out of the Synod, and therefore the ſaid Mr. *Alexander* declined the Presbytery, and *Alexander Calderwood* as his Judges, and craved that they might not ſit to judge him; yet notwithſtanding thereof, againſt all Law and Juſtice, they were not removed.

5*thly*. Several Members of the Synod interrupted the ſaid Mr *Alexander*, while he was vindicating himſelf, in the face of the Synod, and craving a ſight of the Additional Libel, and Depoſition of the Witneſſes; And cried out, That *the ſame ſhould not be granted to him*, as if every one of them had had a Deciſive Voice, and which is without Example in any Judicatory, for any of the Judges to interrupt the Defenders ſpeaking, and to cry out their Opinion, or rather Sentence, before the Defender be removed; and which openly diſcovers their Prejudice, Deſign and Reſolution of proceeding againſt the ſaid Mr. *Alexander*, altho' without juſt cauſe.

6*thly*. The Prejudice and deſign of the Synods proceeding againſt the ſaid Mr. *Alexander*, on the ſaid lame, weak, and null probation, is evident, in ſo far as ſeveral Members of their Number did ſpeak and deal with him to demit, or that otherways they would depoſe him. And there is nothing more certain, than that they would never have Dealt with him to demit, if the Probation againſt him had been good; Their malice to the *Regular Clergy* being ſuch, as that they would rather Depoſe them for Immoralities, and Errors in Doctrine, to expoſe them, than ſuffer them to Demit, and get off without ſtain, when they are guilty of the ſame. But Mr. *Alexander* being Conſcious of his own Innocency refuſed to Demit, but rather to ſuffer their Extremity, from which he hoped GOD in his good time would Vindicate him. And therefore it being evident from the Grounds foreſaid, that the Synod has behaved themſelves moſt partially, and againſt all Law and Form: The ſaid Mr. *Alexander* does therefore proteſt

Proteſt againſt the Synods further Proceeding in the ſaid Matter, and appeals from them, and from any ſentence they ſhall give therein, to the next lawful *General Aſſemblie*. And to their MAJESTIES Protection, for Juſtice, and Relief in the mean time; And Proteſts, That the ſaid Libels, and Witneſſes Depoſitions taken thereupon, may be preſerved, and not put out of the way, That ſo the ſame (and not Copies thereof) may be produced to the next *General Aſſembly*; Or to any their *Majeſties* ſhall be pleaſed, out of their Royal Authority, to appoint to conſider the ſame: And that as the ſaid Mr. *Alexander* will publiſh and diſperſe his Appeal, and his Anſwers to the firſt Libel; Which he only did ſee for his own Vindication from any ſentence that ſhall follow hereupon; So he expects, and earneſtly Deſires, that the ſaid Synod may Print both the Libels againſt him, and Depoſitions taken thereupon, for vindication of their Juſtice, (if they can conceive they have done right:) But which Mr. *Alexander* hopes will rather vindicate his Innocency. And further, Mr. *Alexander* Craves, and Proteſts, That this his Appeal may be inſert in the Books of the Synod.

Notwithſtanding of the Appeals foreſaid, the Synod proceeded, and Depoſed the ſaid Mr. *Alexander* from his Miniſtry, and thereupon the Elderſhip of the Pariſh was invaded, and ſome few (ſeverals of them ſcarce worth to be noticed as Reſidenters) have uſurped the power of electing Elders, and have elected many moe than the number formerly uſed, purpoſely as they think, to make the greater Figure; altho' but of the moſt inconſiderable of the Pariſh; and of Deſign to Call, Impoſe, and Obtrude a Miniſter upon the Reſt againſt their will, contrary to the Laws of Charity, Practices of Chriſtian Churches, and profeſſion of Presbyterians. Notwithſtanding that the ſaid Mr. *Alexander Heriot* his Appeal does in Law preſerve his Right, and keeps all in *ſtatu quo*, the time of the Appeal, while it be diſcuſt.

Whereupon, not only the ſaid Mr. *Alexander Heriott*, but likewiſe the Heritors and Pariſhioners of *Dalkeith* have given in a Petition to the Lords of their *Majeſties* moſt Honourable Privy Council, That they may be pleaſed to forbid the Calling of a Miniſter until the Appeal be diſcuſt; And that in the mean time, he may be reſtored to the Exercise of his Miniſtrie. And that the Presbytery of *Dalkeith*; And others who had the Libels given in againſt him, and Depoſitions of the Witneſſes, may make the ſame known to him, as Law appoints; That he may know what is libelled, or may ſeem to be proved, to the effect he may the better clear himſelf of the ſame, which is nothing but falſe lies and calumnies: And whereas ſeveral of the Presbyterian Miniſters who have ſeen the Libels and Depoſitions, Affirm, that there is nothing pretended to be proved, But the dancing about the Bon-Fire; which is not only clearly redargued to be falſe as ſaid is, there being no Bonfires either on the foreſaid day, nor for ſeveral months either before or after; But likewiſe if the perſons who have deponed it were known, and re-examined, it will be found they have deponed falſly; And that they have been dealt with ſo to Depone. And that this Falſhood may not be diſcovered, not only are the Depoſitions kept up, contrary to expreſs Law and Acts of Parliament; But likewiſe no notice can be gotten who were the perſons who have deponed it, that they may be inſiſted againſt.

Whereas it is pretended, That the Lords of their *Majeſties* Privy Council are not Judges competent to the ſentences of *Eccleſiaſtick Courts*, and that as they cannot put in Miniſters in Churches, they cannot meddle with ſentences of Depoſitions. It is anſwered, That by the *Act* 8. *Parl. Ja.* 6. It is Statute and Ordained, *That his Majeſtie, and Council ſhall be Judges competent, To all Parties Spiritual and Temporal, in all matters*, and to pretend, that the Council is not Judges competent

nt to ſentences of *Eccleſiaſtick* s no other then to affirm, *That rts have an Arbitrary power, and wrong at their pleaſure without Re-Control.* For it is evident, That riott is moſt unjuſtly purſued and d. And it is alſo evident, that not Redreſſed by the Council, never be Reſtored by thoſe Mini-ho have dealt ſo unjuſtly with

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Proteſt againſt the Synods further Proceeding in the ſaid Matter, and appeals from them, and from any ſentence they ſhall give therein, to the next lawful *General Aſſemblie*. And to their MAJESTIES Protection, for Juſtice, and Relief in the mean time; And Proteſts, That the ſaid Libels, and Witneſſes Depoſitions taken thereupon, may be preſerved, and not put out of the way, That ſo the ſame (and not Copies thereof) may be produced to the next *General Aſſembly*; Or to any their *Majeſties* ſhall be pleaſed, out of their Royal Authority, to appoint to conſider the ſame: And that as the ſaid Mr. *Alexander* will publiſh and diſperſe his Appeal, and his Anſwers to the firſt Libel; Which he only did ſee for his own Vindication from any ſentence that ſhall follow hereupon; So he expects, and earneſtly Deſires, that the ſaid Synod may Print both the Libels againſt him, and Depoſitions taken thereupon, for vindication of their Juſtice, (if they can conceive they have done right:) But which Mr. *Alexander* hopes will rather vindicate his Innocency. And further, Mr. *Alexander* Craves, and Proteſts, That this his Appeal may be inſert in the Books of the Synod.

Notwithſtanding of the Appeals foreſaid, the Synod proceeded, and Depoſed the ſaid Mr. *Alexander* from his Miniſtry, and thereupon the Elderſhip of the Pariſh was invaded, and ſome few (ſeverals of them ſcarce worth to be noticed as Reſidenters) have uſurped the power of electing Elders, and have elected many moe than the number formerly uſed, purpoſely as they think, to make the greater Figure; altho' but of the moſt inconſiderable of the Pariſh; and of Deſign to Call, Impoſe, and Obtrude a Miniſter upon the Reſt againſt their will, contrary to the Laws of Charity, Practices of Chriſtian Churches, and profeſſion of Presbyterians. Notwithſtanding that the ſaid Mr. *Alexander Heriot* his Appeal does in Law preſerve his Right, and keeps all in *ſtatu quo*, the time of the Appeal, while it be diſcuſt.

Whereupon, not only the ſaid Mr. *Alexander Heriott*, but likewiſe the Heritors and Pariſhioners of *Dalkeith* have given in a Petition to the Lords of their *Majeſties* moſt Honourable Privy Council, That they may be pleaſed to forbid the Calling of a Miniſter until the Appeal be diſcuſt; And that in the mean time, he may be reſtored to the Exerciſe of his Miniſtrie. And that the Presbytery of *Dalkeith*; And others who had the Libels given in againſt him, and Depoſitions of the Witneſſes, may make the ſame known to him, as Law appoints; That he may know what is libelled, or may ſeem to be proved, to the effect he may the better clear himſelf of the ſame, which is nothing but falſe lies and calumnies: And whereas ſeveral of the Presbyterian Miniſters who have ſeen the Libels and Depoſitions, Affirm, that there is nothing pretended to be proved, But the dancing about the Bon-Fire; which is not only clearly redargued to be falſe as ſaid, there being no Bonfires either on the foreſaid day, nor for ſeveral moneths either before or after; But likewiſe if the perſons who have deponed it were known, and re-examined, it will be found they have deponed falſly; And that they have been dealt with ſo to Depoſe. And that this Falſhood may not be diſcovered, not only are the Depoſitions kept up, contrary to expreſs Law and Acts of Parliament; But likewiſe no notice can be gotten who were the perſons who have deponed it, that they may be inſiſted againſt.

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ACT of the General Assembly, *anent a Solemn National Fast and Humiliation, with the Causes thereof.*

At Edinburgh, November 12. 1690. *Postmeridiem, Sess.* 25.

THE General Assembly, Having taken into their most serious Consideration, the late great and general Defection of this Church and Kingdom, have thought fit to Appoint a Day of Solemn Humiliation and Fasting, for Confession of Sins, and making Supplication to our Gracious God, to forgive and remove the guilt thereof: In order whereunto, they have Ordained the Confession of Sins, and Causes of Fasting following, to be duly Intimat and Published; Recommending it most earnestly to all persons, both Ministers and others, That every one of us may not only search and try our own hearts and ways, and stir up our selves to seek the Lord; But also in our Stations, and as we have access, Deal with one another, in all love and tenderness, to prepare for so great and necessary a Duty, that we may find mercy in God's sight, and He may be graciously reconciled to our Land in our Lord Jesus, and take delight to dwell among us.

Although our gracious God hath of late, for his own Names sake, wrought great and wonderful things, for *Britain* and *Ireland*, and for this Church and Nation in particular; Yet the Inhabitants thereof have cause to remember their own evil ways, and to loath themselves in their own sight for their Iniquities.

Alas! We, and our Fathers, our Princes, our Pastors, and People of all Ranks have sinned, and have been under great Transgression to this day: For though our gracious God shewed early kindness to this Land, in sending the Gospel amongst us, and afterward in our Reformation from Popish Superstition and Idolatry; and it had the Honour, beyond many Nations, of being after our first Reformation, solemnly devoted unto God, both Prince and People, yet we have dealt treacherously with the Lord, and been unstedfast in his Covenant, and have not walked suitably to our Mercies received from him, nor obligations to him: Through the mercy of God the Church had attained to a great purity in Doctrine, Worship, and Government, but this was not accompanied with suitable personal Reformation, neither was our Fruit answerable to the pains taken on us by Word and Work; We had much Gospel-preaching, but too little Gospel-practice; too many went on in open wickedness, and some had but a form of Godliness, denying the power thereof; many also who had the Grace of God in truth fell from their first love, and fell under sad languishings and decays; and when for our sins the anger of the Lord had divided us, and we were brought under the feet of strangers, and many of our Brethren killed, others taken Captive and sold as slaves, yet we sinned still, and after we were freed from the yoke of strangers, instead of returning to the Lord, and being led to Repentance by his goodness, the Land made open Defection from the good ways of the Lord: many behaved as if they had been delivered to work abomination, and flood-gates of Impiety were opended, and a deluge of wickedness did over-spread the Land. Who can without grief and shame remember the shameful debauchery and drunkenness that then was? and this accompanied with horrid and hellish cursing and swearing, and followed with frequent Filthiness, Adulteries, and other Abominations, and the Reproved was hated, and he that departed from Iniquity made himself a reproach of peo-

And when by theſe, and ſuch
rrupt practices, mens Conſciences
ebauched, they proceeded to ſacri-
Intereſt of the Lord Jeſus Chriſt,
iviledges of his Church to the
d will of men; The Supremacy
vanced in ſuch a way, and to
height, as never any Chriſtian
acknowledged; the Government
Church was altered, and Prelacy
hath been always grievous to
tion) introduced, without the
es conſent, and contrair to the
g Acts of our National Aſſemblies,
hich the preſent Parliament hath
be God) lately found; And yet
eleſs, of the then ſtanding Mini-
Scotland, many did ſuddenly and
comply with that alteration of the
ment, ſome out of Pride and Co-
eſs or Man-pleaſing, ſome through
y or weakneſs, or fear of Man,
t of Courage and Zeal for God;
ithful Miniſters were thereupon
, and many Inſufficient and Scan-
men thruſt in on their Charges,
y Families ruined, becauſe they
ot own them as their Paſtors.
alas! It is undenyable, there hath
der the late Prelacie, a great de-
iety, ſo that it was enough to
man be nicknam'd a Phanatick, if
not run to the ſame exceſs of riot
ers.

hould it not be lamented, for it
be denyed, there hath been in
dreadful Atheiſtical Boldneſs a-
od, ſome have diſputed the Being
and his Providence, the Divine
y of the Scriptures, the Life to
nd Immortality of the Soul, yea
ed at theſe things.
hath been alſo an horrid Pro-
n of the Holy and Dreadful Name
by Curſing and Swearing: Ah!
th been ſo much Swearing and
ring amongſt us, that no Nation
eaven have been more guilty in
we; ſome by ſwearing raſhly
ntly, ſome falſly, by breaking
ths, and impoſing and taking
ungodly and unlawful Oaths and Bonds whereby the Conſciences of many have been polluted and ſeared, and many ruined and oppreſſed for refuſing and not taking them.

There hath alſo been a great neglect of the Worſhip of God, too much in publick, but eſpecially in Families, and in ſecret.

The wonted care of Religious ſanctifying the Lord's Day is gone, and in many places the Sabbath hath been, and is ſhamefully prophaned.

The Land alſo hath been full of bloody Crimes, and Cities full of Violence, and much innocent Blood ſhed, ſo that Blood touched Blood; yea, *Sodoms* ſins have abounded amongſt us, Pride, fullneſs of Bread, Idleneſs, Vanities of Apparel, and ſhameful ſenſuality filled the Land.

And alas! how great hath been the Cry of Oppreſſion, and Unrighteouſneſs, Iniquity hath been eſtabliſhed by a Law, there hath been a great perverting of Juſtice, by making and executing unrighteous Statutes and Acts, and ſad perſecutions of many for their Conſcience towards God.

It is alſo matter of Lamentation, that under this great Defection there hath been too general a fainting, not only amongſt profeſſors of the Goſpel, but alſo amongſt Miniſters; yea, even amongſt ſuch, who in the main things did endeavour to maintain their Integrity, in not giving ſeaſonable and neceſſary Teſtimony againſt the Defections and Evils of the Time, and keeping a due diſtance from them, and ſome on the other hand managed their Zeal with too little Diſcretion and Meekneſs.

It is alſo matter of Humiliation, that when Differences fell out amongſt theſe, who did owne Truth, and bear witneſs againſt the Courſe of Defection, they were not managed with due Charity and Love, but with too much heat and bitterneſs, injurious Reflections uſed againſt pious and worthy men on all hands, and ſcandalous Diviſions occaſioned, and the ſucceſs of the Goſpel greatly obſtructed

thereby. and ſome dangerous Principles drunk in: And after all this, there were ſhameful advances towards Popery, the Abomination of the Maſs was ſet up in many places, and Popiſh Schools erected, and ſeverals fell to Idolatry.

And though the Lord hath put a ſtop to the Courſe of Defection, and of his great mercy given us ſome reviving from our Bondage; yet we have ſad cauſe to regrate and bemoan, that few have a due ſenſe of our mercy, or walk anſwerable thereto, few are turned to the Lord in truth, but the wicked go on to do wickedly, and there is found amongſt us to this day ſhameful ingratitude for our mercies, Horrid impenitency under our ſins, yea, even amongſt thoſe who ſtand moſt up for the Defence of the Truth: and amongſt many in our Armies, there is woful Prophaneneſs and Debauchery. And though we profeſs to acknowledge, there can be no pardon of Sins, no Peace and Reconciliation with God, but by the Blood of Jeſus Chriſt; yet few know Him, or ſee the Neceſſity and Excellency of the Knowledge of our Lord Jeſus Chriſt; few ſee their need of Him, or eſteem, deſire, or receive Him, as he is offered in the Goſpel; few are acquainted with Faith in Jeſus Chriſt, and living by Faith on Him, as made of the Father unto us, Wiſdom, Righteouſneſs, Sanctification and Redemption; and few walk as becometh the Goſpel, and imitate our Holy Lord in Humility, Meekneſs, Self-denial, Heavenly-mindedneſs, Zeal for *GOD*, and Charity towards Men: But as there is even until now, a great contempt of the Goſpel, a great Barrenneſs under it; ſo a deep Security under our Sin and Danger, a great want of Piety toward God, and Love towards Men, with a woful Selfiſhneſs, every one ſeeking their own things, few the things of Chriſt, or the publick Good, or one anothers welfare: And finally, the moſt part more ready to cenſure the ſins of others, than to repent of their own.

Our Iniquities are increaſed over our heads, and our Treſpaſſes are grown up into the Heavens, they are many in num-
ber, and hainous in their nature, and
grievouſly aggravated, as having been
contrair to great Light and Love, under
ſignal Mercies and Judgments, after Con-
feſſion and Supplication, and notwith-
ſtanding of our Profeſſion, Promiſes and
ſolemn Vowing, and Covenanting with
God to the contrair.

Have we not then ſad cauſe of deep
Sorrow and Humiliation? And may we
not fear, if we do not repent, and turn
from the evil of our ways, and return
to the Lord with all our hearts, that he
return to do us evil, after he hath done
us good, and be angry with us, until he
hath conſumed us?

Let us therefore humble our ſelves by
Faſting and Praying, let us ſearch into
our ſins, and conſider our ways, and con-
feſs theſe, and other our ſins, with ſor-
row and Deteſtation; Let us turn unto
the Lord with Faſting and weeping, and
with mourning; Let us firmly Reſolve
and ſincerely Engage to amend our ways
and doings, and return unto the *Lord our*
God, with all our heart, and earneſtly
pray, that for the blood of the Lamb of
God, our ſins may be forgiven, and our
back-ſlidings healed, and we may yet be-
come a righteous Nation, keeping the
Truth, that Religion and Righteouſneſs
may flouriſh, and Love, and Charity be
bound, and all the Lord's People may be
of one mind in the Lord: and in order
to all theſe, that the Word of the Lord
may have free courſe, and be glorified,
and that the Preaching of the Word, and
Diſpenſing of the Sacraments, may be
accompanied with the wonted preſence,
Power and Bleſſing of the Spirit of the
Lord; That the Lord would preſerve
and bleſs our gracious *King* and *Queen*
William and *Mary*, and eſtabliſh their
Throne by Righteouſneſs and Religion,
and grant to theſe Nations, Peace and
Truth together; and for that End, bleſs
and proſper His Majeſties Councils, and
Forces by Sea and Land, and thoſe of the
Princes and States his Allies, for God
and his Truth, that Inferior Rulers and

e in the fear of God, and Judges be thed with Righteouſneſs, and that ny faithful Labourers may be ſent out o the Lord's Vineyard, and they who ſent, may find mercy to be faithful, d be bleſt with Succeſs, that Families y be as little Churches of Chriſt, and t the Lord would pour out His Spirit all Ranks of People, that they may holy in all manner of Converſation, d God may delight to dwell amongſt , and to do us good.

And while we pray for our ſelves, let not forget our Brethren in Forreign urches, with whom, alas! we had too le Sympathy; Nay, let us pray, that the ends of the Earth, may ſee the lvation of God; and that He would ing his antient people of the *Jews* to e acknowledgment of Jeſus Chriſt; and t he would haſten the ruine of Romiſh bylon, and advance the Reformation Chriſtendome, and preſerve and bleſs e Reformed Churches; That he would y His oppreſſed People, the *French* teſtants, and gather them out of all ces, whither they have been ſcatte- d in the cloudy and dark day; and t he would be the Defence, Strength d Salvation of any of his People, who e in War or Danger by Infidel or Po- h adverſaries, in *Europe* or *America*. d in particular, that the Lord would Gracious to *Ireland*, and ſanctifie his People there, both their diſtreſs d deliverance; and perfect what con- rneth them, that he would convert e Natives there to the Truth, and re- duce that Land to Peace; and appoint Salvation for Walls and Bullwarks to *Brittain*.

For all theſe Cauſes and Reaſons, The General Aſſembly hath appointed the Second Thurſday of *January* next, to be Obſerved in all the Congregations of the Church and Nation, as a day of Solemn Faſting and Humiliation, and Prayer; Beſeeching and Obteſting all, both Paſtors, and People of all Ranks to be ſincere and ſerious, in Humiliation and Supplication, and univerſal Reformation, as they would wiſh to find mercy of the Lord, and have deſerved wrath averted, and would obtain the Bleſſing of the Lord upon themſelves and Poſterity after them; and that the Lord may delight in us, and our Land may be as Married to him. And Ordains all Miniſters, either in Kirks or Meeeting houſes, to read this preſent Act publickly from the Pulpit, a Sabbath or two before the ſaid Day of Humiliation: and that the ſeveral Presbyteries take care, that it be carefully Obſerved in their reſpective bounds. And where, in regard of Vacancies, the Day hereby appointed, cannot be obſerved, the Aſſembly appoints the ſaid Humiliation, to be kept ſome other Day with the firſt convenient opportunity: And appoints the Commiſſion for Viſitation, to apply to the Council, for their Civil Sanction to the Obſervation thereof. *Extracted out of the Records of Aſſembly, by*

JO. SPALLING. Cls. Syn. National.

A PROCLAMA-

A PROCLAMATION

Anent a Solemn National Faſt and Humiliation.

WILLIAM *and* MARY, *by the Grace of God, King and Queen of* Great Britain, France, *and* Ireland, *Defenders of the Faith; To*

Macers of our Privy Council, or Meſſengers at Arms, our Sheriffs in that part, Conjunctly and ſeverally, ſpecially conſtitute, Greeting: Foraſmuch, as the General Aſſembly of this Church, by their Act, of the date the twelfth day of November *inſtant, hath appointed a Solemn National Faſt and Humiliation, to be Obſerved in all the Kirks and Meeting-Houſes of this Our Antient Kingdom; and appointed their Commiſſion for Viſitation, to apply to the Lords of Our Privy Council, for Our Civil Sanction, to be interpoſed thereto; And they having Applyed accordingly: Therefore We, with Advice of the Lords of our Privy Council, Do hereby Command and Enjoyn, That the ſaid Solemn Faſt and Humiliation be Religiouſly obſerved, by all Perſons throughout this Kingdom, both in Kirks and Meeting-Houſes, at the Dyets, and in the manner as by the above-mentioned Act of Aſſembly, hereto prefixed, is appointed; And that the ſame be read by all the Miniſters, in manner therein mentioned. And to the end that ſo Pious and neceſſary a Duty may be punctually performed, and Our Pleaſure in the Premiſſes fully known: Our Will is herefore, and We Charge you ſtraitly, and Command, that incontinent theſe Our Letters ſeen, ye paſs to the Mercat-Croſs of* Edinburgh, *and the remanent Mercat-Croſſes of the Head-Burghs of the ſeveral Shires and Stewartries, within this Kingdom, and in Our Name and Authority, make Publication of the Premiſes, that none may pretend ignorance. And we do Ordain Our Solicitor to diſpatch Copies hereof to the Sheriffs of the ſeveral Shires and Stewarts of the Stewartries, or their Depuits, or Clerks, to be by them Publiſhed at the Mercat-Croſſes of the Head-Burghs, upon the eeipt thereof, and immediately ſent to the ſeveral Miniſters, both in Kirks and Meeting-Houſes, to the effect they may read and intimat the ſame from their Pulpits, and may ſeriouſly exhort all Perſons, to a ſincere and devout obſervance thereof, as they Regard the Favour and Bleſſings of the Almighty God, the Safety and Preſervation of both Church and State, and would avoid the Wrath of God upon themſelves and their Poſterity, and as they will be anſwerable at their peril. And Ordains theſe Preſents to be Printed with the ſaid Act of Aſſembly, and theſe Preſents to be Publiſhed in manner foreſaid.*

Given under Our Signet at *Edinburgh*, the twenty firſt day of *November*, And of Our Reign, the ſecond year, 1690.

Per actum Dominorum Sti. Concilii.
GILB. ELIOT, Cls. Sti. Concilii.

God ſave King WILLIAM, *and Queen* MARY.

Edinburgh, Printed by the Heir of *Andrew Anderſon*, Printer to the King and Queens moſt Excellent Majeſties. 1690.

FINIS.